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THE QUARTERLY REVIEW, No. 322, is published THIS DAY.

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STRAND THEATRE. — This Evening at 7.30, THE MARRIED RAKE. At 8.15, OUR AMERICAN COUSIN.

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GLOBE THEATRE.—This Evening, at 9, THE PRIVATE SECRETARY. At 8, A BAD PENNY.

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BIRTHS.

Aug. 26, at Government Hill, Singapore, the wife of the Hon. Major MCCALLUM, R.E., Colonial Engineer and Surveyor-General Straits Settlements, of a daughter.

Oct. 13, at Over Stowey, Somerset, the wife of the Rev. E. HERBERT SWEET ESCOTT, M.A., of a son.

Oct. 16, at Windsor, the wife of the Rev. W. SALTEEN WILLEVT, of a son

Oct. 17, at Charterhouse, Godalming, the wife of the Rev. J. A. ARNAN TAIT, of a daughter.

Oct. 18, at the De Aston School, Market Rasen, the wife of the Rev. ARTHUR TEMPERLEY, M.A., Head Master, of a daughter.

Oct. 18, at Ditton Park, Slough, Lady MARY TREFUSIS, of a daughter.

Oct. 18, at 80, Cornwall-gardens, S.W., the wife of the Rev. C. E. CUMMINGS, M.A., of a daughter.

Oct. 19, at Merton House, the Lady POLWARTH, of a daughter.

MARRIAGES.

Aug. 12, at St. David's Mission Church, Hobart, Tasmania, the Rev. JAMES SUTHERLAND BABINGTON, fourth son of the late Lieutenant General David Babington, Madras Army, to GRACE, eldest daughter of the Rev. S. B. FOOKES, of Hobart.

Oct. 6, at Park Church, Highbury, WILLIAM, younger son of the late Rev. R. GARDNER, of Wolverhampton, to JEANIE, third daughter of the late ROBERT HASWELL, Esq., of Thirlestane House, Muswell-hill.

Oct. 13, at St. Luke's, Battersea, the Rev. C. BROWNE, Incumbent of Kilglass, county Longford, to AMICE, third daughter of the late THOS. GEE, of Hanley Castle, Worcestershire, Esq.

Oct. 13, at St. Barnabas Church, Addison-road, the Rev. GEORGE BATHER POWELL, eldest son of the Rev. T. C. Powell, Rector of Munslow, Shropshire, to WINIFRED ELLEN, younger daughter of the late Rev. SAMUEL MEYRICK HIGGINS, Rector of Icomb.

Oct. 13, at St. Botolph's Church, Aldersgate-street, E.C., JAMES HENRY GILBERTSON, M.R.C.S., L.R.C.P., of Hitchin, to BEATRICE MARY, youngest daughter of the late Rev. JOHN WILDER, B.D., of Brandistone, Norfolk.

Oct. 14, at the Congregational Church, Thame, JOSEPH, eldest son of the Rev. ISAAC DOXSEY, of Camberwell, to HELEN (NELLY), youngest daughter of the late JAMES MARSH, of Thame.

Oct. 14, at the parish church, Milford, Hants, the Rev. HARCOURT B. S. FOWLER, Great Witley, Worcestershire, son of the late Rev. Alfred Fowler, Vicar of Compton, Berks, to FANNY, eldest surviving daughter of SAMUEL HAYNAN WARREN, Esq., Harewood, Keyhaven, Hants.

Oct. 14, at All Saints' Church, West Ilsley, the Rev. D. GRENVILLE LEWIS, Curate of St. Paul's, Morley, Yorks, to ELEANOR MATILDA SOWDON, elder daughter of the late Captain W. H. Sowdon, of the Life Guards.

Oct. 14, at the parish church, Marnock, Banffshire, ALFRED CECIL, fourth son of JOHN WRIGHT, Esq., Marden Ash, Edgbaston, Birmingham, to ELSIE, second daughter of the Rev. JAMES ALLAN, M.A., Vicar of Marnock.

DEATHS.

Oct. 16, in Suffolk, of scarlet fever, while nursing her daughters, MARY FRANCES, wife of the Ven. Archdeacon CHAPMAN.

Oct. 17, suddenly, at St. Leonard's-on-Sea, LOUISA, wife of the Rev. W. H. CAVE-BROWNE.

Oct. 18, at 3, Grosvenor-square, REBECCA ANNE, wife of Sir JOHN KELK, Bart., in her 65th year.

Oct. 18, at Duddington Cottage, Portobello, MARGARET FALCONAR, widow of the late General Sir THOMAS ERSKINE NAPIER, K.C.B., in her 93rd year.

Oct. 18, at Alford House, KATHERINE ANNE, Viscountess CRANLEY, aged 62.

Oct. 20, at St. Albans, Herts, ELIZABETH, widow of the Rev. PHILIP VINCENT COLKMAN.

Oct. 20, at 2, Linden-gardens, the Hon. JONATHAN AYLIFF, late Colonial Secretary of the Colony of the Cape of Good Hope.

FOREIGN INTELLIGENCE.

FRANCE.—The results of the second ballots show that the next Cabinet will contain three hundred and eighty-two Republicans and two hundred and two Monarchists. The list contains the names of two hundred and seventy-seven men who are entirely new to political life. In Paris the Republicans are in a large majority.

General de Courcy telegraphs to the French Minister of War that disturbances have occurred in Tonkin, and a number of Christians have been massacred. Complaint is made in Paris that the Government kept back this news, and that they contradicted a previous report of the massacre which was substantially true.

The marriage of Prince Waldemar of Denmark and Princess Marie Amelie d'Orleans was solemnised on Thursday at the chapel of the Château d'Eu.

GERMANY.—The *Official Gazette* of Wednesday published the Note of Prince Bismarck to the Spanish Government on the subject of the latter's claim to the Caroline Islands. The Note declares that it is impossible for Germany to acknowledge that the Caroline Islands have by any earlier occupation than that of the present year formed a part of Spanish territory. The question of the priority of the Spanish or German occupation of Yap will be investigated dispassionately by Germany. It is the hope of the German Government that an agreement will be arrived at through the negotiations between Berlin and Madrid, and it is strengthened in this anticipation by the Pope's acceptance of the mediation proposed by Germany.

The Brunswick Diet has unanimously elected Prince Albrecht of Prussia as Regent of the Duchy, all the members of the Diet and of the Council of Regency being present at the sitting.

It has long been known that a place named Campodunum, not far from the Lake of Constance, was the centre of a great Roman military settlement in Vindelicia, and the headquarters of the Third Italic Legion. It seems to have held the next place in importance to Ratisbon in all that region. But various desultory searches, renewed at irregular intervals, failed to bring to light any of the relics which ought to have abounded in such a site. Quite lately a more careful exploration has laid bare the foundations of a great Roman building, the mortar, pavement, *opus reticulatum*, drain pipes, and gutter tiles being of unquestionable Roman origin. Further investigations will probably disclose more extensive remains of the great standing camp. It is remarkable that, while antiquarian tradition had always taken for granted that the site of Campodunum was to be sought on the left bank of the Iller, the newly-discovered traces have all been found on the right bank. At Deutsch-Altenburg, in Lower Austria, half-way between Vienna and Presburg, the site of the ancient Carnuntum, the excavations, begun on a systematic plan last June, are being carried on with admirable results. The greater part of the market-place has been laid bare; and it appears to have been a vast space in the middle of the camp, surrounded by pillars, basilicæ, and atria, having several chapels on the south side and well-defined spaces on the east. At the south-east corner a well-constructed well has been found, the level of the water in which is above the Danube level. Ordinary relics come to light every day, such as a heavy gold buckle with an inscription, a beautiful silver spoon, a marble bust, two torsi of marble, tiles with inscriptions, fragments of marble slabs bearing inscriptions, some beautifully-formed vessels of earthenware, and even glass, sometimes whole, sometimes broken.

AUSTRIA.—In the Lower House of the Reichsrath on Wednesday the address in reply to the Speech from the Throne was adopted by 117 votes to 146, after the draft prepared by the minority had been rejected by 194 against 129 votes. There was a good deal of cross voting.

RUSSIA.—The Russian members of the Afghan Boundary Commission left Tiflis on Tuesday night. The Commission consists of Colonel Kuhlberg, M. Lessar, seven topographers, two officers of the general staff, a paymaster, a surgeon, and three interpreters. Twenty-seven sappers will be attached to the Commission, which will be escorted by a sotnia of Cossacks and a Turcoman detachment.

"The Nest for Godly People" is the title of a Russian religious sect which has come into existence during the last fifteen years. Its headquarters appear to be at the historic fortress town of Bender, in the neighbouring government of Bessarabia, and its strange name is due to the fact that its members—all of the peasant class—dig a grave in the floor (which is of dried earth) of their habitations, or else in their gardens, and lie therein until overcome by hunger, in order, as they say, to commune with God, confess to Him their sins, and examine their past life. To enable them the better to do this the grave is covered with a wooden box-like lid or canopy, having a door in it for ingress and egress; so that they lie in the grave as in the coffin, and were it not for small apertures in the top part of it they would run the risk of being suffocated. When the grave or "nest" is in the garden it is thickly surrounded with bushes for the sake of greater privacy, and guarded by a savage watch-dog to prevent curious or impertinent people going near it. These sectarians pretend that in their ecstatic moments and when suffering extreme hunger they see saints and devils, and some of them are subject to hallucinations. Another peculiarity of the members of this sect is that they hold as little conversation as possible with other people, or, in fact, with each other; so that the kind of life which they endeavour to lead is akin to that of uncloistered monks.

The Russian paper the *Novoe Vremya* publishes the following account of Mgr. Macaire, the new Catholicus of Etchmiadzin, or, as he is more generally called, the Patriarch of Armenia:—"Mgr. Macaire, the spiritual head of the whole Armenian nation, was born in the year 1804 in the vilayet of Van. At the age of nine he entered the seminary of Etchmiadzin, where by his good conduct and application to work he attracted the attention of the Catholicus Ephrem. In 1825 his studies were completed, and he was admitted as a deacon into the ranks of the clergy attached to the great monastery. At that period Etchmiadzin was still under the authority of Persia. He acted for several years as professor in the ecclesiastical school of the Armenian metropolis before he was admitted to orders, which took place in 1836. Some years later we find him playing an influential part in the management of the Armenian Church, and enjoying the confidence of the Patriarch Narses V., who had a high opinion of his ability. Remarkable for his researches, Macaire went about this time on a journey into Persia, where he explored the Armenian convents. The precious manuscripts which he collected there, and which related to the ancient history of his country, still form one of the principal ornaments of the library of Etchmiadzin. In 1842 the future Catholicus was raised to the rank of Bishop by Joannesses VIII., but he remained in the monastery of Etchmiadzin in the capacity of grand treasurer. Subsequently he was appointed to the charge of the diocese of Georgia and Imeritia, and when he left he was accompanied by the general esteem. When he departed from Tiflis there were more than a hundred schools for both sexes in his diocese. He was then transferred to the Bishopric of Bessarabia—a post which he held with glory and honour for several years. He was subsequently member of the Armenian Synod, and on the death of Kevork IV., he was named Patriarchal Vicar. Mgr. Macaire, who, notwithstanding his great age, enjoys excellent health, is the 142nd Catholicus of All the Armenians since the year 303, when that dignity was instituted by St. Gregory, the Apostle of Armenia."

DENMARK.—An attempt was made on Wednesday afternoon to assassinate the Danish Prime Minister as he was entering his own door. He was fired at, but missed, by a young man who was at once arrested by his intended victim and handed over to the police.

TURKEY.—It is announced from Constantinople that all the Powers have acknowledged that the Anglo-Turkish Convention regarding Egypt contains nothing contrary to the European interests, and have facilitated the conclusion of the arrangement by the advice they have offered to the Porte.

EGYPT.—Mgr. Sogara, who with Father Bonomi has been spending some time in Vienna, has told the *Times* correspondent there that on Friday he had received news from Egypt which convinced him there was a strong probability that the European prisoners at Omdurman might be ransomed for money from the Mahdi's successor. Among these prisoners are Lupton Bey and Slatin Bey. It is the object of the Bishop's hasty return to Rome to procure funds for the ransom. The Bishop thinks that no man is likely to recover in the Soudan the power which the Mahdi enjoyed for a time, and that after a period of internecine war, which cannot last very long, the Soudan will fall under the power of Egypt.

BULGARIA.—The Porte has issued invitations to the Powers to assemble in Conference at Constantinople, and most of the Powers are said to have accepted the proposal. It is proposed that the Conference, which is expected to hold its first sitting on the 26th inst., shall deal exclusively with the Roumelian question. In Vienna the situation is regarded as having improved, although it is agreed that differences still exist between the Imperial and the Western Powers. It is hoped, however, that these differences will be removed during the deliberations at Constantinople. Prince Alexander is still at Sofia, and has notified the Porte that he has no intention of proceeding to Philippopolis. The information from the Balkan States is somewhat disquieting, and it was decided at a meeting of the Diplomatic Body at Belgrade to address a Note to the Servian Government, with a view to arresting further steps on its part.

BURMAH.—The Indian Government has despatched to the King of Burmah a letter calling upon his Majesty to receive an Envoy with a view to the settlement of existing differences, to suspend action against the Bombay and Burmah Trading Company, and to accept in future a Resident under becoming conditions. King Theebaw's reply is expected about the 30th inst. Should he resist the demands, an Expeditionary Force proceed up the Irrawaddy. It will consist of ten thousand men, and will be under the command of Major-General Prendergast.

The *Daily News* Correspondent at Simla states that the Expedition will consist of three brigades, one from Bengal and two from Madras, with a reserve brigade from Bombay. The military preparations are being rapidly made.

The Bombay Government has invited tenders for ten transports for the conveyance of the Expeditionary Force to Burmah. The Burmese are said to be constructing earthworks and making other active military preparations. A gunboat is at Minkla laying down torpedoes and placing fire-rafts, hulks, and chains in order to obstruct the river.

CHINA.—An imperial decree has been issued ordering the establishment of a Board of Admiralty, of which Prince Chun will be president. The Tsung-Li Yamen and the Princes and Ministers at Pekin have unanimously decided in favour of the speedy construction of railways throughout the empire.

The American Consul at Canton reports a fresh campaign of persecution against the Christians. American missionary boards and other religious bodies are urging the United States Secretary of State to make an immediate vigorous remonstrance.

The renovation of Luther's house at Wittenberg has just been completed, the work having been executed from plans prepared by the instruction of the late King of Prussia, Frederick William IV.

The Prince of Montenegro has published a decree prohibiting all his subjects from leaving the country.

On his return to Winnipeg on Thursday from the Pacific Coast Lord Lansdowne was received with great demonstrations of loyalty by the inhabitants, in recognition of the conclusion of his North-Western tour of 6,000 miles.

IRELAND.

A conference was held on Thursday in Dublin Castle, and a number of resident magistrates from various parts of Ireland were in attendance. These gentlemen stated their views with regard to the condition of affairs in the particular districts under their charge to the Chief Secretary for Ireland, Sir William Hart Dyke, M.P., and Lord Ashbourne, Lord Chancellor of Ireland. It is believed that the views of the magistrates with regard to the state of the country at present were ascertained for the guidance of the Cabinet Council which was held in London yesterday (Friday).

The constabulary authorities in Limerick are actively trying to put down boycotting. At Murroe on Monday seven farmers from the locality were prosecuted for boycotting a family named Griffin, who have recently taken possession of a farm in the neighbourhood, and from which the previous tenant had been evicted for non-payment of rent. On Sunday, the 27th of September, when the Griffins went to mass, no one would sit near them, and they were hooted on leaving the church. On the following Sunday a party of police with fixed bayonets had to guard the Griffins to and from the church, and on the next Sunday an attempt was made by the mob to break through the cordon of police. Griffin had been greatly harassed night and day. The magistrates ordered six of the accused to keep the peace, and failing to find security for their good behaviour to undergo a month's hard labour.

It transpired at Cork on Saturday that a hundred head of cattle belonging to a boycotted landlord in county Clare had been booked by the Clyde Shipping Company for conveyance to Glasgow. The local cattle-dealers drew the attention of the company's manager to the fact, and stated that they would withdraw their cattle then on board the steamer if the beasts of the landlord were forwarded. The manager replied that he had no legal power to refuse them, and later in the evening the steamer left with the boycotted cattle and those of the dealers on board.

At a general meeting of the Cork Defence Union on Saturday it was decided to appoint competent persons to attend fairs in the South of Ireland to purchase all boycotted cattle, and to forward them to England by the steamers of the Cork Steam-packet Company. At the same meeting it was decided to form a travelling forge to go through the county to shoe the horses of boycotted persons where the local smiths have refused.

At a special sessions held at Stradbally, near Maryborough, on Saturday, no fewer than two hundred inhabitants of the town were charged with riotous behaviour, and with boycotting, or conspiring to boycott, the tenants of "evicted" farms. The prosecution was conducted by the Crown, and defendants were represented by counsel sent from Dublin to the National League. After hearing evidence, the resident magistrate ordered the defendants to find security for their future good behaviour. This, however, they refused to do. Ultimately the magistrate remanded them for a fortnight to consider their position.

The Dungarvan branch of the National League have issued notices warning masters of foxhounds to discontinue hunting in the district. It is said that the notice is principally directed against the master of the Cloncoskraine pack, Sir Nugent Humble, Bart., who, it is stated by the Nationalists, was one of the justices recently sitting in petty sessions when a Leaguer was sentenced to seven days' imprisonment for assaulting a man who was assisting a boycotted farmer.

POLITICAL AND PERSONAL.

The date fixed for the great demonstration of the Conservative associations of the South London constituencies is November 4, at the Royal Victoria Hall, Waterloo-road, and not on the 2nd or 3rd, as previously announced. In the afternoon there will be a conference of the representatives of the various organisations, and in the evening a public meeting, which will be addressed by the Marquis of Salisbury, Sir Richard Cross, and others.

The returns of the voters for the eight divisions of the county of Essex under the new Reform Act have just been issued, and show the total number to be 81,022, which is more than double the number contained on the old county registers, they only amounting to 32,370 voters; but West Ham and Colchester being separate boroughs, they are not included in the present county register; consequently, it is not possible to show the exact increase under the present Act. Taking the population of the county divisions at 430,000, there is one voter for every 5½ of the present inhabitants. The number of voters for each of the present eight divisions now stands as follows:—Walthamstow 11,233, Romford 12,591, Epping 9,239, Saffron Walden 9,306 Harwich 10,141, Maldon 9,869, Chelmsford 9,277, and the South-Eastern (Southend) division 9,366, making the total of 81,022. The Romford and Harwich divisions, as given above, also include the county voters in the boroughs of West Ham and Colchester, the former numbering 2,062, and the latter 575.

Lord CRANBROOK, speaking at a great Conservative demonstration at Plymouth on Thursday night, said it was a disagreeable thing to take office without power, and there was a genuine reluctance on the part of himself and his colleagues, which was overcome by their being assured that the late Ministry had really fallen to pieces. They had since been abused for carrying out the policy of the late Government; but they could not, as a matter of fact, either follow or reverse it. There was much they had been obliged to carry out, but there was much they had not imitated. The manifesto of Mr. Gladstone was chiefly remarkable for its omissions, and for its suggestion that all that was wrong was due to the mistakes of Lord Beaconsfield.

Lord John Manners, M.P., presided on Thursday evening over a meeting of the electors of the Castle, Chalk Farm, and Mornington Districts, held in the Park Hall, Park-street, N.W., for the purpose of hearing an address from Captain W. H. James, the Conservative candidate for the West Division of St. Pancras. In addressing the meeting Lord JOHN MANNERS contended that wholesale bribery continued to flourish in the Radical camp. This wholesale bribery had in the past been applied to the farmers and Dissenters, but it was now being applied to the agricultural labourers. What bribes were offered? Well, the agricultural labourers were promised, sometimes three acres of land and a cow, and sometimes three acres without a cow; sometimes it was Mr. Childers who promised that they should be elevated into the rank of French peasant proprietors, sometimes it was Sir Charles Dilke who gravely assured them that they should be transmogrified into those Russian communities the name of which he was unable to pronounce. It was upon the cajoling sympathy of the new voters and the maintained enthusiasm of the metropolitan constituencies for Sir W. Harcourt's big municipality that the late Cabinet hoped and expected to be carried back once more to their Ministry. He was disposed to think, however, that the Liberal prophets and orators would find themselves considerably disappointed. He believed they underrated very much the shrewdness, capacity, intelligence, and above all, the honesty of the English peasantry. He had great confidence that the English peasants would not be carried away by those impossible promises. Turning to foreign questions, he adverted to the revolt in the East, and said that, of course, it was a matter upon which he could say nothing. Negotiations of the most delicate kind were now pending, and of all men a Minister would be most indiscreet and foolish if while such negotiations affecting peace and war in the whole East of Europe were at stake, he should say any words which would embarrass still further the situation. He hoped there would be a conference on the subject of Roumelia and Bulgaria, and if there should be one, the object of those who went into it would not be "to give decent Christian burial" to the Treaty of Berlin or to any part of it, but to prevent the Christian States of the Balkan from flying at each other's throats. His Lordship then attacked in detail the Liberal proposals for the reform of the House of Commons and of the House of Lords, and for the Disestablishment of the Church.—Captain JAMES afterwards addressed the meeting.

Speaking at the opening of a Liberal Club near Huddersfield on Thursday, Lord ROSEBERY said he did not believe many Liberals were leaving the party. Not many of them would do so, because the Conservatives went a great deal too far for them. He then alluded to the reform of procedure in the House of Commons, and taunted the Conservatives with determining to lend no aid to it. He also dealt with the land question and other public topics.

Lord DERBY inaugurated a new Reform Club at Bootle on Thursday. He remarked that in the new Parliament they would have plenty of speakers ready to identify themselves with popular questions, and to outbid one another in large promises; but the members most wanted were those who could distinguish between the programme of the statesman and the nostrums of the quack.

Colonel STANLEY, M.P., at a meeting near Preston, on Thursday night, spoke against any material alteration in the rules of procedure in the House of Commons. He endorsed Mr. Bright's views against free education, and said he thought the great land question could be solved on Conservative lines, adding that he believed the Lord Chancellor had in preparation a Bill to simplify the transfer of land.

Sir JOHN LUBBOCK, M.P., addressing a Liberal meeting in Mid-Kent, on Thursday night, dwelt on Mr. Chamberlain's scheme for land allotments, and predicted that any system by which the Government undertook large business operations would entirely break down. In regard to Ireland, he also believed that the proposed National Councils, instead of binding the Empire more firmly together, would produce the opposite result.

The Marquis of HARTINGTON opened a new Liberal Club at Grimsby on Wednesday, and was afterwards entertained at luncheon. He expressed confidence in the result of the elections, and protested against the accusation that the Liberals were holding out bribes to the constituencies. Addressing a mass meeting in the evening, the noble Marquis defended the policy of the late Government in Egypt and Ireland. As to Egypt, nothing could have prevented the failure of the Dual Control. After Hicks Pacha's defeat they were bound to take some steps in the Soudan to relieve the garrisons. They took the course the nation accepted, and if it was insane to send out Gordon he must have been insane, and so must the whole country. He denied the charge that the relief expedition was sent too late. But for unexpected delays it would have succeeded. The Conservatives suggested a second expedition, and he thought Lord Salisbury should have hesitated before condemning, in the indiscriminate manner he had done, acts which were necessary, and which were performed under unparalleled difficulty. He complained of the way Conservatives treated Irish affairs, and said that although there might be differences among Liberals, there was much work they could do in common, and they were best capable of doing it. Before making these accusations the Conservatives should look at home.

Mr. GOSCHEN, in a speech at Hendon on Wednesday night, declared that he cordially concurred in the authorised programme of Mr. Gladstone; but as he recognised the right of others to put forward and advocate extra questions, so he claimed the right of criticising and, if necessary, of opposing those unauthorised proposals. He emphatically declared that he was not now at issue with the Liberal party.

Sir R. A. CROSS delivered the first of his election addresses in South-West Lancashire on Saturday. He dwelt upon the importance to working men of a good management of foreign affairs and of cordial relations with our colonies. He was afraid that the way the late Government had treated the New Guinea question was one calculated to estrange and not to draw the colonies to us. The old watchword of the Liberal party used to be "Peace, retrenchment, and reform," but they had changed the word "reform" into "destruction," "abolition," or "disestablishment"—he did not care what word they used, it was not "reform." His belief was that the people of England would neither destroy the House of Lords nor disestablish the Church of England. Whilst resisting the demand of the Irish Separationists, he advocated the passing of just laws, and the protection of property and personal liberty in

Ireland. As for free education, he asked the working men how they could distinguish between free education, free clothing, and free food? They were all equally necessary. If they took up that line he did not quite see where they were to stop, and it seemed to him that the working men would be demoralised and would feel as paupers; they would feel themselves degraded if the State was to take their children and educate them at the expense of others.

The right hon. gentleman also addressed a meeting at Manchester on Monday. Referring to the depression in trade and loss of capital, which, he said, had been unprecedented, the Home Secretary declared that he would not say a word against Free-trade. He was all for the big loaf, but he wished for big wages also. He thought it was their duty to inquire as to the cause of the depression. Why should they fear inquiry if their principles were right? The more inquiry there was the better. He was a Free-trader himself, but he wanted to know how one of the most important prophecies of the Free-traders had not come true—namely, that other nations would quickly follow our lead. He believed the Liberals would find they had made one of the greatest mistakes of their lives in refusing to join in the inquiry. He heartily joined in the wish that the holders of land should be increased and the cost of transfer diminished, but he did not endorse the suggestion to give local authorities the power to take land compulsorily and to increase the taxation. He believed by their proposals with regard to land the Liberals were simply cutting their own throats. The present Government had unravelled knots in European affairs which the Gladstone Government failed to untie, They had united the Colonies with the mother country, thus strengthening immeasurably the power of the nation.

Speaking at a Conservative gathering at Warrington on Wednesday, the right hon. gentleman denied that Conservatives had sought office, and claimed that they only stepped in when Liberals were unable to manage longer. They had succeeded in dealing satisfactorily with difficult questions left them to decide in Afghanistan and Egypt, and had placed the country in a position of more security and content. He urged the electors to support Conservatives in maintaining honour abroad and peace and security at home. Mr. Ashmead-Bartlett afterwards spoke, and a vote of confidence in the present Government was passed.

Mr. Chamberlain on Monday night addressed a meeting of the Birmingham Liberal Association. Referring to the animadversions made upon him, Mr. Chamberlain remarked that he was singled out for an amount of malignant and scurrilous misrepresentation with which no other prominent politician had been honoured. Not a day passed that he did not receive letters—that morning, for instance, he had six—which invited him to contradict slanders either uttered by Tory speakers or printed in the Tory press concerning his private life and personal character. Mr. Chamberlain next referred to the Conservative candidates for Birmingham, and remarked upon Lord Randolph Churchill's election address, and went on to notice Lord Salisbury's reply at Brighton to his charges against Conservative policy. He said that Lord Salisbury had evaded two of the most important accusations relating to domestic policy in respect to which Mr. Chamberlain had charged him with reversing when in office the policy he had professed in Opposition; and as to the other three, the Premier's rejoinder was only an attempt to shuffle out of the accusations brought against him and his colleagues. Several Ministers had approved the Radical proposals about allotments of land. What the Premier, as a landowner, disliked was the proposal that a fair price should be paid for the land. In this connection Mr. Chamberlain related how Lord Salisbury's agent attempted to drive a hard bargain a few years ago with the Metropolitan Board of Works. In his private and personal capacity Lord Salisbury was no doubt a kind-hearted and generous man; but as a landowner he had so high and so arbitrary an opinion of the rights of property, and took so low a view of its duties, that he was not a safe person to entrust with the determination of what should be the powers of local government in such a matter.

Lord Iddesleigh was present on Tuesday night at a meeting held in St. Mary's Hall, Henley-on-Thames, in support of the candidature of Colonel Harcourt, M.P., the candidate for the Southern Division of Oxfordshire. In replying to a vote of confidence in Her Majesty's Government, his Lordship said that the promise of acres of land held out to agricultural labourers was described as not being bribery, inasmuch as they were giving to other people that which did not belong to themselves; but, at all events, if it was not a Jack Cade's policy, it was certainly that of a Robin Hood. He was prepared to acquiesce in any scheme of local government which would relieve Parliament of some of the duties at present thrown on its shoulders, but would not do anything to restrict freedom of speech there. His Lordship commented severely on the refusal of their opponents to join in the inquiry into the depression of trade, but he predicted, nevertheless, the final success of the Commission.

Speaking at a great Conservative meeting at York on Tuesday night, Sir Michael Hicks-Beach said he felt satisfied that the country would repose confidence in the Government rather than in a party who, as they themselves admitted, were divided. With reference to Eastern matters he hoped that peace might be secured. The Government would endeavour to act in concert with the other Grand Powers of Europe to secure good government and contentment to the populations, their protection, and the protection of Constantinople from foreign aggression and interference. Dealing with Mr. Childers's figures on Conservative finance, Sir Michael compared the amount the Liberals obtained from the pockets of the taxpayers with that raised under the Conservative Government, and promised that when the opportunity to reduce taxation came the income-tax should be first considered. He had before him a scheme for largely altering the incidence of taxation, with the object of seeing whether personal property could not be rated. He added that there was danger amidst so much that was being said of two questions being lost sight of—those of the House of Lords and the Church; and he asserted that if the Radicals obtained sway, the rules of procedure would be so framed as to enable them to carry any of their schemes.

Lord Rosebery, speaking at Sheffield on Tuesday night, referred to the increasing number of the unemployed in the country, and suggested, as a remedy, that we must be prepared to face the question of emigration on funds provided by the State. At the same time we had no right to interfere with the colonial labour market, and therefore sufficient safeguards must be applied. He dwelt on the necessity of Liberals having a strong majority at the next election, in order to avert the danger of England being governed by Ireland, for, without that majority, power in the House of Commons would remain with Mr. Parnell.

Sir Charles Dilke, addressing, on Tuesday evening, a meeting of the electors of the Kensal Town polling district of Chelsea, in the Queen's Park Hall, Harrow-road, spoke of the necessity of strengthening the ties of friendship with China, contending that an alliance with that Empire would be worth more than a dozen Turkeys. Sir Charles discussed our relations with the Colonies and questions affecting the Army and Navy. In regard to the Army he said he had favoured the formation of a separate Army for India and the Colonies, in which the men would serve for a longer period than in the Army at home.

Mr. A. J. Balfour addressed a Conservative meeting in East Manchester on Saturday. Criticising the Irish policy of the late Government, he asked what had been the result after the two Coercion Bills and the Arrears Bill were passed. Had Ireland become peaceful, orderly, law-abiding? Were rents paid and contracts respected? and, above all, was there any evidence that a feeling of gratitude had sprung up in the breasts of the impulsive people towards their benefactors? He ventured to propheay that when the opinion of the Irish people was asked on the subject of the Liberal Administration, they would reply by returning to Westminster only two or three—if two or three—adherents of Mr. Gladstone's Government. He pointed to the importance of the Royal Commision on Trade, and said it was the duty of men of all parties to have done whatever lay in their power to help forward the object of the Commission.

Lord Randolph Churchill on Monday addressed a meeting at King's Lynn in support of the candidature of Lord Henry Bentinck, who is contesting the North-Western Division of the county of Norfolk in the Conservative interest against Mr. Joseph Arch. The chief part of his speech was devoted to an examination of the proposals of Mr. Chamberlain and Mr. Collings with reference to the land question. His Lordship, in the course of his address, remarked that it would be improper to say that the sympathy of Mr. Jesse Collings and Mr. Chamberlain for the agricultural labourer was only developed because the labourer had a vote; but still it was a very curious thing that this burning, bursting emotion on the labourer's behalf should only have exploded at the very moment when the labourer obtained a vote. He did not, however, apprehend any danger to the Conservative cause from the promises held out to the labourers by the Radicals. Having contrasted the improved condition of the labourers, as described by Mr. Bright, with the picture of their wretchedness sketched by Mr. Chamberlain, Lord Randolph went on to speak of free education. No doubt, he said, there were cases where a good deal of hardship existed, and he thought that a middle course might be adopted. He asked whether it would not be a wise and prudent thing in every elementary school receiving State grants to limit the school fee to a penny a week, and, by means of State grants, make up for any deficiency that might arise? Mr. Chamberlain had proposed to confer on local bodies compulsory powers for the purchase of land, to be let out in allotments. He (Lord Randolph) had worked out the question as applicable to Norfolk. "There were about 56,000 agricultural labourers in the county, and if each had three acres the local authorities would have to purchase 168,000 acres in the vicinity of villages or towns. Mr. Chamberlain said he would give 25 years' purchase at £1 per acre; but there was much land near towns which was far more valuable, and to take it compulsorily would be sheer confiscation and robbery. But to purchase 168,000 acres at twenty-five years' purchase, Norfolk would have to borrow £4,200,000. Besides, they would have to add the outlay for buildings, &c.—say £560,000; legal and other expenses, £130,000. The total would thus be about £4,700,000, or nearly £5,000,000. At 4 per cent. the interest would amount to £190,000 a year. The cost of management had also to be put—say, £40,000 a year; so the increase of the rates would be about £230,000. Deducting the rent of the holdings —£168,000—would leave a net liability on the rates of a little more than £60,000, which would form an extra charge on the rates. If the proposal were applied to all England, it would involve a loan of fifty millions and increase the county rate by two millions or more." Mr. Chamberlain was an extremely clever man, who knew the inconceivable folly and absurdity of the landed scheme which he was putting before the public, and he knew well that no English Parliament would ever dream of allowing the county ratepayers to embark in such a project. This showed the intense dishonesty and the flagrant immorality of the modern Radical party. Mr. Bright spoke of Mr. Chamberlain's three acres and a cow as "new-fangled propositions," and said the true way to reform was to remove obstructions in the way of easy transfer and distribution of land. That was Lord Salisbury's programme, and the Tory policy. He thought he would be prepared to go even a little further. He thought that with great care, much precaution, and many restrictions, it might be safe for the Legislature to allow local bodies, under certain well-defined circumstances, to purchase land for the creation of small holdings, but always, in each case, under the control of Parliament. He quite admitted that the programme of the Tory party was a modest one; but he claimed for it a merit which the programme of the other party did not possess—that it was an honest one.

Painted windows as a memorial of departed worth and gallantry have an interest in the eyes of all. Mr. W. G. Taylor has at all times pleasure in showing his works in progress, both for church and hall, the introduction of likenesses in windows being a special study. Designs and estimates sent. Medal awarded to works in Paris Exhibition.—The "Art" Works, 4, Berners-street, London, W.

DISESTABLISHMENT.

The Bishop of Durham (Dr. Lightfoot) delivered the inaugural address on Tuesday at the Durham Diocesan Conference. The address was chiefly devoted to the subject of Disestablishment, upon which he said: What do we mean by Disestablishment? Strictly speaking, there can be no such thing. As the Church existed before the State, and was never established by it, the term is altogether out of place. But let this pass; for we are not engaged in a contest of words. The term may be taken to mean the severance of the connection between the Church and State by a direct legislative act of the State. The only schemes which are before us involve a wholesale alienation of property, a disregard of personal and corporate rights, and a violation of all the most sacred associations and feelings, such as, in the words of an eminent statesman, would leave England "a lacerated and bleeding mass." Of any such scheme of Disestablishment I say deliberately, having carefully weighed these words and feeling the tremendous responsibility of overstatement, that it would be not only a national disaster, but also a national crime, to which it would be difficult to find a parallel in the history of England since England became a nation. I believe that a moral blow would be inflicted on this country, under which it would reel and stagger for many generations to come, even if it ever recovered. I do not say this as an alarmist. I have too much confidence in the justice and good sense, to say nothing of the religious feeling, of the English people to believe that they could possibly lend themselves to such a scheme, if only they could see the principles underlying it and the issues involved in it. But the real danger is that they may be blind to its true character; that this question may be wrapped up with and smothered by other important questions; and that in a moment of surprise—for political surprise is always possible, even when a subject has been much talked over—the step may be hastily taken, to be repented of at leisure. But I warn our adversaries that they will not, and cannot, succeed in crushing the Church. The gates of hell shall not prevail against her. The passionate love of her sons for the Church of England is a feeling quite beyond the comprehension of her enemies, and it would be intensified by cruelty and injustice. If they should even gain their point they will indeed most seriously maim and cripple her for spiritual purposes; but they will have done the very thing which they most dread—they will have raised up a political power of untold magnitude, with which henceforth they will have to reckon. The Church will be forced into this position in self-defence, after the bitter lesson she has had. But have not English Churchmen a right meanwhile to ask that those statesmen to whom they have hitherto looked up with a veneration which they could not relinquish without pain, should speak out plainly at this emergency, whatever may be their political alliances, and dissociate their name for ever from such schemes? Have they not a right, and is it not their duty, regardless of all party ties, to ask those who seek to represent them in Parliament, and to press the question home, whether or not they intend to vote for Disestablishment, and what they mean by Disestablishment? Then comes the important question—the all-important question for religious men, whether Churchmen or Nonconformists—who would be the residuary legatees? The residuary legatees, I cannot doubt, would be Irreligion and Atheism. There are abuses in the English Church: I grant it. There never has been at any time any branch of the Church in which there were not abuses. What I would say, then, is this: If you think we are suffering from abuses, help us to reform ourselves. You can show your sincerity in this way. The traffic in livings is a scandal. From indications in the last session of Parliament I seem to see that this abuse will before long be swept away. Again, you point to the great inequalities in the distribution of the revenues of the Church. You consider perhaps that the incomes of the Bishops might with advantage be pared down, and the money thus saved be given to increase the stipends of poor incumbents. This is a very legitimate view. You entirely mistake the temper of the Bishops if you suppose them unwilling to entertain the question. I can speak confidently for one, at all events, who is not only prepared to entertain it, but would himself gladly suffer any loss for a Church which he loves as his own soul, though he would resist to the utmost any attempt to despoil her of her goods. Then, again, it will appear to many that the voice of the laity is not heard with sufficient clearness in the counsels of the Church. I agree with them. Here is a very proper field for reform. Lastly, we need some better machinery for superannuating clergy who are incompetent from age or infirmity, as well as for removing inefficient and unsatisfactory incumbents. The Act passed during the last Session is a step in this direction, but it is not sufficient. No adequate reform in this respect can be carried out without a general scheme of pensioning and insurance, which ought not to be left to the voluntary providence of individuals, but should include all the working clergy. Meanwhile, what practical steps shall we take in the face of this agitation? I would answer, first of all, Lift the question above the level of party politics. I would add, also, that we should do wisely not to entangle it with other proposed measures, such as free education. Lastly, try to open men's eyes. Use every opportunity of diffusing correct information about the history and position of the Church; correct the widespread errors respecting her endowments; point out the work which she is doing and which she alone can do; and make them understand the wholesale desecration and unrighteousness which is contemplated under this vague term "Disestablishment." But, while I recommend you what to do, may I add a few words about what you should avoid doing? Do not yield to the temptation of depreciating the work done by Nonconformists. Do not retaliate. These weapons recoil with fatal force on those who employ them. Be ready to confess frankly that England owes a large debt of gratitude, both directly and indirectly, to the spirit which, despite such utterances, has worked zealously and faithfully to lift up the souls of men, and to present them before God in Christ. Our position is quite strong enough without any such depreciation of others. We can point to the work which the Church has done and is doing as our justification. It is indeed becoming more and more evident that Nonconformity has not the means of touching the lowest strata of the population in our large towns. But there is another temptation against which I would entreat you to be on your guard. Nothing is more perilous to true spirituality of mind, or more injurious to healthy evangelistic work, than the controversial temper. If ever you find yourself being absorbed in the vortex of religious polemics, go into your secret chamber, and fall on your knees before God, and entreat Him to keep your heart straight, that though you should be compelled to strive, you may nevertheless be saved from the spirit of strife. Lastly, let no menace of Disestablishment, far or near, daunt or deter you in any practical measures. There must be no relaxation of our efforts because we cannot foresee their results. The issues are in God's hands, but meanwhile our duty is plain. We must go forward in our work as if this question had never been raised. The building and restoration of churches, the formation of new districts, the establishment of additional schools, the increase of our ministerial agencies, the perfection of our parochial machinery, must go on as actively as hitherto. This is the only temper which befits true soldiers of Christ—this attitude of faith; for this is "the victory that overcometh the world."

The proceedings of the Ripon Diocesan Conference commenced on Tuesday, at Leeds, in the Philosophical Hall. The Bishop of Ripon was in the chair, and in the course of his address said they were met together at a time of crisis in the history of the country; but, though there was excitement with respect to the Church, he urged upon them not to lose self-possession. It would be absurd to confess that they had not considered the various schemes brought forward in reference to the Church. Some were ready to cry "Down with her to the ground," and others, "Destroy her not, for there is a blessing in her." It was said the Church could have no politics, but he contended that if the Church sought the benefit of mankind it could not be without politics, although her work was for the welfare of all, and not for the triumph of a part. Churchmen, therefore, might become Liberal or Conservative in accordance with the dictates of conscience. It would be a disastrous thing if the Church, as a Church, were to ally itself permanently to any party. The Church could no more go with a party than it could pledge itself not to work both day and night; but it was absurd to say that Churchmen should have no opinion of their own. Referring to the question of Disestablishment, personally he regretted very much that it had been brought to the front. The present discussion might tend to bring it into the position of a party question; and to make it such was neither fair nor wise. It was unwise to connect or speak in any way of the Church as allied to any party. In one sense unwise, because it was untrue. He regretted any action on the part of the Church herself or of the leaders of political parties which would represent her as connected with any party. He regretted that Disestablishment had been made a party question, because it belonged to neither one party nor the other. There were, no doubt, grounds to explain the fears felt by many. The Church had the right to ask that judgment should not go by default, or that a question like this should not be dealt with as a political matter until the people had had an opportunity of discussing it. They were told it would do them much good. They had no notion of the blessing it would give, and they would get rid of all their disagreeableness. He could not help thinking of that man who was advised to get rid of his head in order to get rid of the headache. It was stated that the experiment on the Church of Ireland had not been a complete success, for the cultured clergy were being replaced by inferior men. They did not shrink from reform, and there was no lack of readiness to adopt wholesome changes. They were determined to do all they could to promote the efficiency of the Church, and pension off all non-effectives. Their best defence was in pointing out what the Church had done.

The Bishop of Gloucester and Bristol commenced his seventh visitation at Bristol on Tuesday. The principal subject of his charge was the relations of fundamental doctrine to the alleged discoveries of science. He said that the only way by which the loyal believer could enter into the unsettled questions between theology and science was to begin by postulating the truths of religion, and then with them might be contrasted the truths that science claimed to have established. To adopt the converse procedure —viz., to assume the truth of hypotheses, evolutionary or otherwise, and then to devote all one's ingenuity to show that fundamental truth might be stretched into accordance with them—was to act detrimentally both to science and theology. All trustworthy science moved slowly and tentatively—its pathway lay across many a surrendered hypothesis, and through the fragments of many a castaway conclusion. If we waited the truth would at last be arrived at; and the discovery of that truth would be another achievement on the part of science, and another testimony, clear and strong, to Divine revelation.

At the consecration of a new church at Crewe on Tuesday, the Bishop of Chester referred to the agitation now being raised against the Church of England. He said that Church was foremost of the remaining State Churches of Europe, and notwithstanding what partisans said, it had been less manipulated by external change than any other Church in Christendom. He referred to the Church in France as a pensioner on the State, spoke of the ecclesiastical system in Germany, and said the Churches in Italy and Spain were the victims of alterations in party politics. He pointed out the possibility of ignorant and inexperienced men being suddenly put into the possession of power by which they might be led by blind partisanship to do mischief that could never be undone. The Church of England was a national Church, and could retain her national character and spiritual influence, whatever the advocates of Disestablishment and Disendowment might threaten to do. Things that men had given to the Church might be taken away; things that men had not given might be taken away also. Privileges and property might go, but the Spirit of God would never be withdrawn.

The Bishop of Oxford, writing to the *Times*, deals with the contention of the assailants of the Established Church (which, he remarks, lies at the root of the whole matter), that, in fact, no such body as the Church of England, apart from the owners of its endowments, exists. The Bishop says:—"We contend, on the contrary—and we have the common-sense

of mankind with us—that there is, and has always been, an Ecclesia Anglicana, or Church of England, having, like any other religious body, its own polity, faith, discipline, and worship to be taken note of, and capable, like any other religious body, of managing its own affairs, and giving its own account of its opinions and its will. The Church of England is not Congregationalist, and the attempt to make it such, shadowed forth in the "programme," which is now thrust under our eyes at every turn, is a piece of effrontery without political parellel. What, in the name of decency and common-sense have Liberals to do with the dirty work of 'dissolving Churches into their original atoms?' Will they dissolve the members of the Church into 'original and constituent atoms' too? I have been conversant with principles of religious liberty from my youth; but I always understood them to include a jealous abstinence from interference with the internal freedom of any and every religious society on the part of the civil power. I am not denying the competency of Parliament to deprive the Church of endowments or of temporal privileges, nor shall I begin to weep if we lose them; but I protest that what may remain—be it ninety millions or 6½d.—is our own. To hand what may nominally remain to us over to little coteries of ratepayers would be either a transparent fraud or a contradiction to the essence of so-called 'Disestablishment'—a fraud, if these little clubs could sell or give away the property; a contradiction, if they were bound to hold and administer it on the trusts of a newly-created State Establishment. The result would be that we should have lost the chief part of our endowments and not keep the rest. What would be far worse, we should have a skilfully prepared machinery of disturbance set up in every parish to destroy our peace and weaken our spiritual life." His lordship holds that it is the business of Churchmen to employ themselves in the exposure of the iniquity of these proposals, and in the expression of their determination to repudiate all complicity with them. He knows that a special messenger from the future headquarters of an active party has announced a respite for the Church. But he resents this favour. Moreover, the new Parliament will not be a month old before the motion-paper of the House of Commons will be full of notices directed to the general purpose of crippling or annoying the Church. Far better (the Bishop says) that we should know the intentions of the Parliament of England as to the property and privileges of the Church, and take counsel at once among ourselves, laity and clergy, about the best way of conducting our affairs under altered circumstances.

The Bishop of Bath and Wells (Lord Arthur Hervey) has issued the following letter to the clergy in his diocese:—"The unusual excitement in the political world, the speeches of the leaders of all parties, and the general expectation of great changes in the balance of power as likely to result from the composition of the new Parliament, are such indications of possible danger in the future of our country as to be signals for united prayer. I write, therefore, first of all to request you to use the prayer put forth by the Archbishop of Canterbury for his diocese as part of the services in your church till the elections are completed. It may be used immediately before the General Thanksgiving. I would suggest to you, secondly, the expediency of impressing upon your people the nature of the solemn trust committed to them, and exhorting them to use it conscientiously, as before God, with a single eye to His honour, the good of His Church, and the peace and happiness of the nation at large. And, thirdly, I would recommend you—in view of the active exertions now being made for the destruction of the Established Church, and the falsehoods that are spread about it, and the bribes offered to the poor and ignorant to induce them to help forward its overthrow—to diffuse true and sound information among your people as to the true connection of the Church with the State, and the price this advantage is to the poor of the Church, which ministers the Gospel to them without money and without price, at the same time that it leaves absolute liberty to all men to decline its ministrations if they so please."

A meeting of Scotch laymen belonging to different religious denominations opposed to the disestablishment and disendowment of the Church of Scotland was held on Tuesday night in St. Andrew's-hall, Glasgow. There was a large attendance, numbering about 4,000 persons. The Earl of Stair, who occupied the chair, was supported by the Duke of Argyll, the Marquis of Ailsa, the Earl of Wemyss and March, the Earl of Galloway, Lord Balfour of Burleigh, Lord Rollo, and a number of members of Parliament. The Duke of Argyll proposed the following resolution:—"That, in the opinion of this meeting, there is no desire on the part of the people of Scotland for the disestablishment and disendowment of their national Church." While he could not adopt the abstract doctrine that under all circumstances and conditions the State ought to support and endow the Christian Church, he contended that the government of this country was a Christian government, and that a man in passing from his private house into the Council Chamber of the State, or into the Cabinet room of the Queen, or into Parliament, was bound to carry his Christianity with him. The resolution was carried unanimously.

DR. DOLLINGER AND THE ENGLISH CHURCH.

Dr. Liddon has addressed the following letter to the *Times*:—

"At a time when your columns bear daily witness to the attention which is being given to projects for disestablishing and disendowing the Church of England, it may interest your readers to know how the subject presents itself to a mind removed from the scenes of English party warfare, yet having at command the best means of forming a judgment, probably not less accurate than it is assuredly dispassionate.

"When Mr. Gladstone's Manifesto appeared I was with Dr. Döllinger at Tegernsee, in Bavaria. The Manifesto, of course, was much commented on in the German papers, and it was a natural topic of conversation. On the paragraph relating to Disestablishment Dr. Döllinger said:—'For my part I think that any such measure should be firmly resisted. It would be a blow to Christianity not only in England but throughout Europe.' Thinking that I might have partly misunderstood him, I begged him to repeat his words. He did so with increased emphasis. Without maintaining that intimate association with the civil power had always been an advantage to religion, or that the existing relations of Church and State in England are of an ideal description, or that, if disestablished and disendowed, the Church of England would perish as a religious body, or that she might not, after an interval, enjoy a more vigorous life than now—at least in some respects—he yet held that the broadest and most serious aspect of such 'catastrophe' would be that of a 'blow' to the cause of rellgion throughout Christendom. If such a measure were adopted by the Legislature of a country with a history like that of England, there could be no mistake as to its significance. It would be well understood alike by the friends and the foes of Christianity—in Germany, in France, throughout the civilised world.

"Dr. Döllinger is eighty-six years of age; but his mind is as clear as when, in 1870, he decided on the most important act of his life. By habit and temperament a severe student and critic, he is incapable of exaggeration in the expression of opinion. There is nothing to engage his sympathies on either side in English politics, unless it be his long friendship with and sincere respect for Mr. Gladstone. But he probably knows more of the history of Christendom than any other living man; and few there are, if any, who can review with a survey so comprehensive and so equitable the various influences which, from without or from within, affect, in whatever sense, the Christianity of our day. Dr. Döllinger's opinions partake of the moral elevation and disinterestedness which is illustrated by his whole career. His judgment in the present matter will not weigh with those who have persuaded themselves that the Christian creed is untrue, or that the practical influence of Christianity is mischievous. But such a judgment will not be wholly disregarded by any Christians, whether within or without the pale of the Church of England, who can understand the claims of high character and wide knowledge to pronounce upon a question the more important bearings of which are apt to be lost sight of among our more confined horizons, and especially in the heat and dust of political conflict."

The above having evoked from Mr. Miall, a Dissenter, a long and rambling letter on the subject of "priestism," "sacerdotal pretensions," and "Protestant principles," Dr. Liddon writes again to the *Times* as follows:—

"It is more than probable that the ideas of your correspondent, Mr. Charles S. Miall, respecting the primitive religion and Church of Christ may differ seriously from those of Dr. Döllinger; and your columns are not the place for exhibiting this difference or for suggesting reasons in favour of thinking that the one estimate of the case may rest on wider information than the other. But Mr. Miall mistakes the point of my letter, which had less to do with any results here in England of the disestablishment and disendowment of the Church than with its effects elsewhere. Personally I should so far agree with your correspondent as to think Disestablishment, if a most serious, yet not an entirely unmixed evil, as far as the English Church is concerned; although for reasons which would not, I fear, command Mr. Miall's sympathy. But this is a narrow view of the real bearings of the question as Dr. Döllinger understands it. The public recognition accorded to religion by this country and in an age like our own is a phenomenon which commands the attention of foreigners who differ widely from us on religious subjects. The public disavowal of religion by the Legislature of such a country as ours, which has been nurtured by the Christian Church and has been Christian for much more than a thousand years, will powerfully affect the minds and imaginations of men throughout the civilised world. That vast proportion of human beings which in every age and nation has but a feeble hold on any strictly religious principle, and which in its thoughts on serious subjects is mainly guided by the acts of great public bodies of men, will understand the disestablishment of the English Church to mean that Christianity is going down in the world, since it is at last losing its old place of honour in the estimate of the practical English race; and the consequence will be a wider removal of this large mass of men from the influence—not altogether worthless because precarious—of Christian ideas and truths. Such a result, as I have said, will not be deemed a misfortune by those who deny the truth and worth of Christianity; but it would be doing a great injustice to Mr. Miall and his co-religionists to attribute to them any such opinion."

THE BISHOP OF LINCOLN.

The Bishop of Lincoln (Dr. King), in the course of his opening address at the Diocesan Conference of Lincoln, said:—

"One of the first duties we have is to see that we have clear convictions as regards our Church principles. Let me, then, shortly offer for your consideration the relations on which we should be clear if we would enter upon any new activity in our Church life. I have prepared myself with words from him whose memory I hope will ever be precious here. Let me offer his definite views with regard to the Church and the ministry. He says:—

We must have a Church grounded on the sure foundation of Holy Scripture, and justifying the true faith as expounded by the ancient Church universal in her creeds, dispensing the holy sacraments by the ministry of the three orders of Bishops, priests, and deacons, deriving their commission by a continuous and uninterrupted succession through eighteen centuries from the holy apostles and from the hand of Christ Himself.

Those are clear, brave words, and he adds a quotation from Hooker for our consideration:—

Let us not fear to be herein bold and peremptory that if anything in the Church's government, surely the first institution of Bishops was from heaven, was even of God, and the Holy Ghost was the author of it.

There is another relation which it is extremely important we should be clear about—the relations of the Bible to the Church. Let me again remind you of Bishop Wordsworth's words:—'For the right understanding of Scripture, the testimony of Church history and the evidences of the practice of the ancient Church are requisite;' and, again, 'They who separate the Bible from the Church are in danger of losing both.'"

On the subject of the House of Laymen the Bishop spoke as follows:—"You know that in July last it was agreed by the Convocation of Canterbury that a House of Laymen, being communicants of the Church of England, be formed for the province of Canterbury and confer with Convocation; that the members of the House of Laymen be appointed by the lay members of the diocesan conference of the province; that two members be appointed for the diocese of London, six for each of the dioceses of Winchester, Rochester, Lichfield, and Worcester, and four for each of the remaining dioceses; that his Grace the Archbishop of Canterbury appoint additional members, not exceeding ten; that the said House may be consulted upon any matters, saving only the definition or interpretation of the faith and doctrines of the Church. This intention is agreeable to the spirit and practice of the early Church. In the early council matters of doctrine were decided by the Bishop, and the laity were present as hearers. That is the conclusion which many will remember Dr. Pusey arrived at in his book. It may, perhaps, be a good opportunity for clearing of a mistake which has sometimes been made by reference to the Council of Orange in 529. In this council the laity certainly were present and certainly signed; but it is equally clear, I think, from the acts of the council that the definition of the faith was settled by the Bishops, and that the laity were asked to sign by way of additional approval and for their own good. When the laity were consulted by the Bishops in the ancient councils, it was as individual experts, not as an organised body. It will be seen from this that the House of Laymen, as now agreed upon by the Convocation of Canterbury, is a new experiment, and which I desire it may be, if rightly ordered, a new and great strength to the Church of England. It is essential to the principles of the Church of England that the new House be constituted as far as possible on the principle of the ancient Church. I cannot refrain from mentioning a fact which may not be known to all present, and which has seemed to me to be of the greatest significance. In 1877 the Wesleyan Conference agreed to admit the laity to their conferences, making a distinction in the subjects to be discussed by their ministers, and those to be discussed by the ministers and laity conjointly. The subjects for discussion by the ministers and lay members together were such as missions, education, finance, the observance of the Lord's Day, &c., and those to be discussed by ministers only comprised, amongst others, the formal constitution of the conference, all final appeals in matters of discipline, the conduct of public worship, and the ministerial list. That division of subjects seems to me to give an additional reason for maintaining the ancient practice of the Church lest we should be induced in the Church of England to take up a position which would on the one hand deprive us of one of our strongest defences against the modern errors of the Church of Rome, and on the other hand put a stumbling-block in the way of reunion with those around us at home by taking up a position below that which has been deliberately adopted by the Church instinct still remaining in the Wesleyan body."

On another topic, that of Purity, Dr. King observed:—

"I would earnestly suggest that our point of view should be the looking to the bright rather than to the dark side. It has often seemed to me that we have our keynote struck for us in one of the Epistles of the Revelation in the words of the Lord to the Church of Ephesus, which said, 'Remember whence thou art fallen.' The same principle was expressed by John Wesley when he took as the object of his society, 'The Restoration of the Image of God.' Is it not true that a practical artisan can carry out his work with greater exactness and perfection if he has some grasp also of scientific principles? I must say that the confusion which has come before us with regard to the question of purity in the daily lives of those around us has borne in upon me the effect how thinly we are equipped with something like truth. In olden days ethics were heathen, and we fit our Christianity into them as best we can. Anything like the teaching of Christian ethics has been extremely rare. The heathen ethics lacked, as they knew, a perfect standard of the life of Christ, and the forces given were through the Incarnation. As to the means to be carried out, that will be brought before you in papers. I will only say that you will want athletics, thrift societies, temperance societies, and a host of complex arrangements to bring this about; but let me add, as a second category, that one of the means must be religion. I don't believe in athletics enabling a man to keep himself as the temple of the Holy Ghost. I do not believe that temperance or such societies will do it, but nothing but the love of Christ."

A paper on Disestablishment having been read and discussed, the Bishop, in closing the discussion, said that he belived that the external difficulty and trouble of the present time was intended by God to bring us seriously to think what was meant by Churchmanship, and to make it stronger and more real. So it always was. Recent attacks on Holy Scripture resulted in deeper love for Holy Scripture. Attacks on the deity of our Blessed Lord resulted in a greater number of young men loving Him with a personal love. And now, in spite of the fascination of politics, men found a common ground in defence of the Church. It was a wonderful and serious matter. Churchmen felt it was their duty to put their politics second and their religion first. His Lordship remarked that the real defence of the Church rested on faith. That faith must be made more clear and definite. The people needed instruction. The clergy must keep a better proportion between exhortation and instruction. Catechetical lectures were needed. They needed also a clearer view of the continuous life of the Church. Candidates for holy orders were accustomed to be told to get up the history of the first five centuries and of the Reformation. There was a clear bound of one thousand years. That could not be right. Christian life was based on the intelligent connection of historical Christianity. And Christian life was the truest defence of the Church. Might he express the hope that under God's loving discipline this Christian life was growing and deepening, that there was an increasing number of humble, saintly lives in our retired country parishes, manifesting the power of Christ in the soul?

RELIGION AND ART.

The following paper was read at the Church Congress by Mr. T. F. Palgrave:—

If I have anything to complain of in the subject allotted to me, it would be that it is only too good a subject. We have all, I suppose, some general ideas about it. We speak of Religion as having inspired Art with its highest and most important themes; and then before our minds arises perhaps a vague image of a museum of ancient sculpture, with its crowd of gods and mythological persons—or we recollect the great mediæval painters of Italy and Germany, and their masterpieces in the European galleries. On the other hand, we think of religions art, sometimes as having been a source of superstition, sometimes as a powerful means for instructing the ignorant, sometimes—as in our own age and country—as capable of leading mens mind's upward, and co-operating with religion, if not directly teaching it.

This subject is obviously far too copious and complex, it covers too long a space in the world's history, and passes through too much disputed ground, for more than a very partial notice. I shall therefore mainly confine myself to two points—first, the course of painting from its origin in the early Church to its decline during the sixteenth century in Italy; and, secondly, a few suggestions on the position and use of religious art in our own time. But the history of art, like every branch of history, is a continuous whole; we cannot understand one portion if we take it by itself. A very short general sketch will, therefore, I hope, make the remarks which I shall have the honour of addressing to you more intelligible. And I ask pardon beforehand for the condensation and the dogmatism of statement which are inevitable in a case where I can only offer results, without having time to support, by details or authorities, views for which I cannot expect unanimous acceptance.

Omitting Egypt and Assyria, we may, for our purpose, divide the history of art into three great periods: Classical art, from its beginning amongst the Greeks about 500 B.C. to the age of Constantine; Early Christian and Mediæval, to the middle of the sixteenth century; Modern, thence to our own time.

Now, during the first two periods—covering some 2,000 years—religion not only was influential over art, but, for many centuries, was almost the sole influence. Both in Greece and in Western Europe the ruling purpose of art was to give men direct instruction in their religious belief, and to confirm them in it; or, again, it was the mode in which devotion expressed itself, as in case of votive statues and pictures. It was rather a useful than a fine art, in our sense of the word; the quality of the art, which is what we first think of, the individual genius of the artist, these were wholly subordinate to the main object, that of influencing spectators by religious sculpture or painting. In all fine art two elements, we know, are united; the idea or subject and the technical execution. Now, in the earlier days of Grecian and of Christian art the idea was supreme. Gradually, however, it was felt that the more the execution was improved, the better the art was in itself, the more intelligible and powerful it became. And as technical advance was thus made, portraiture, landscape, historical subjects, more or less sprang up under the shadow, as it were, of the central religious art.

By the time of Constantine, Greek art—in which I include Roman—was almost exhausted. All later art has, indeed, been founded upon it; the elements of art, as Flaxman said, have always been received from the Greeks by Western Europe. But the sentiment of heathen religion, and with it of heathen art, is wholly alien from that of Christianity; and it hence need occupy us no longer.

The fate of early Christian and mediæval art, was similar to that of the Greek. By 1550 or 1600 it also declined and died away, giving place to the third period—that of modern art. This was gradually created, at first through the painters of Flanders and Holland, and then (in the last century) by Hogarth, Reynolds, Turner, and others of our own countrymen. But in this period, if we omit Rembrandt—a man in his own way as great and as exceptional as Shakespeare,—religious art, in any powerful, original sense, has died out of the world. Those other forms which grew up, as I said, beneath its shelter, now occupy the whole field, and they are pursued, not for the direct purpose of teaching or influencing, but of giving us pleasure; whatever influence they have over our minds comes only in proportion as the pleasure afforded is high, pure, and lasting. The aim and the idea of fine art, in short, have unconsciously changed, together with the subjects which it renders.

Having thus, briefly and imperfectly, tried to set before you the place and the duration of Christian art in Europe, I return to trace its history. When it first appeared, in the days of persecution, as we see it in the Roman catacombs, it relied necessarily for its technical treatment upon the craft acquired in the heathen schools, whilst its subjects were mainly confined to symbols and types, direct representation of Scriptural or other sacred scenes being hardly attempted. Soon, however, as Christianity became the religion of the Roman Empire, a much wider development began. Churches were now filled to overflowing with sculpture, painting, and mosaic, the choice and the design of which were carefully defined by the Church authorities, with the view, not of producing fine art, but of teaching and impressing the more ignorant worshippers. And to work of this distinctly religious character (if we put aside mere decoration), artists seem to have long almost wholly confined themselves.

From this overruling influence of religion upon art we turn to that of the art thus produced over religion. As art multiplied much controversy arose on this point. Traces of this occur in very early days; but the most important and instructive movement is that known as the Iconoclast or Picture-destroying conflict, which began under the Emperor Leo in 726 at Constantinople, and extended presently over the Western Church. So much devotion—passing, it was said, into actual worship—was now paid to works of religious art, so many claims to the miraculous origin of some, the wonder-working power of others, sprang up, that we might almost say that pictures, from being the books of the laity (as the common phrase has it), had become their creed. Hence it was contended that religion was now suffering grievous loss through the very art which had been fostered to aid it; that the image, not what it repre-

sented, received the adoration of the crowd; that unbelievers with reason charged Christians with idolatry. In short, the main arguments familiar in Germany and England during the Reformation and Puritan periods were anticipated in Constantinople.

On the other hand, the heads of the Church justly pleaded that they always enforced the distinction between these abuses, and the lawful employment of religious art to instruct and raise the devotion of worshippers. They might have argued also that, at a time when books were almost inaccessible, the demand for representations of the Gospel story, of the martyrdom of saints, and the like, was irresistible—especially among races like the Orientals and the Italians, impressible by nature through appeals to the eye. A visible display of the invisible was, in short, imperatively demanded. Despite, therefore, the despotic power of the Emperor Leo—one of the ablest among the many able successors of Augustus—the aged Patriarch of Constantinople, Germanus, had the courage to protest against the imperial edict:—defending religious art upon the noteworthy ground that the central Christian doctrine of the Incarnation could not be duly impressed on men's minds, unless it were placed before them in visible representation. Gregory II., then Pope, strongly supported Germanus; Charlemagne, as years went by, took the imperial side, but with greater moderation; and the long warfare ended in 842 by the triumph of religious art in East and West.

This period was, doubtless, that during which religion most influenced art, and art religion. All the main subjects, with the general arrangement or scheme of each, begun in the primitive times of purer taste and skill in design, were now worked out and completed. The Passion-series, in particular, dates from the Iconoclast time. But the individual artist was still wholly subordinate. Nothing can be more definite than the position taken up at a council held upon the subject of religious art at Nicæa in 787:—"It is not the invention of the painter which creates the picture, but an inviolable law, a tradition of the Catholic Church. It is not the painters but the holy fathers who have to invent and to dictate. To them belongs the setting forth and arrangement, to the artist only the execution. This describes a useful, a doctrinal, rather than what we should call a fine art: the freedom, the spontaneity, the personality of the painter—the very qualities, in short, which we are wont to seek for and admire—appear to be almost excluded. And in fact we find that by the twelfth century religious art in the East and in Italy had greatly fallen into a lifeless, monotonous condition; although the settled types or schemes for each subject had been drawn up originally with such admirable skill, such single-minded effort to penetrate always to the inner soul and sentiment of the scene represented,—had been framed, in a word, with such religious intensity,—that these schemes were followed by all the great painters till the sixteenth century; when their abandonment was contemporary with the total decay of the Italian school.

Under these conditions art was revived in Italy in the thirteenth century: that great revolutionary epoch from which our modern world distinctly springs. But the purpose and general idea of art at first remained what I have just endeavoured to set before you. Technical excellence, the individuality of the artist, were subordinate to the lessons of religion which it was his object to display; whatever was added by personal skill and striving was as yet hardly a conscious element in the picture; the range of art was still limited to sacred subjects.

But this attitude of art, consistent, effective for instruction, but slow in advance, and not directly subservient to the artist's fame, could not maintain itself long. Already that great change had silently begun to which we owe the masterpieces of religious art, but which, at the same time, was destined in the short course of 300 years to extinguish that art itself. In place of the stationary mind and habits of the East—all that we commonly speak of with rather ignorant depreciation as Byzantine—we have the active, inquiring, moving spirit which the great migration of the Germanic races had brought into Southern Europe. They had conquered the old Roman Empire, they had absorbed a large part of its civilisation; they had settled down, especially in Italy, by the thirteenth century, into a condition of sufficient peace and wealth to begin a fresh course of civilised life. This spirit, full of life and energy, yet at the same time rich in meditative depth, at once acted upon art, animating those Byzantine types which had now become monotonous and inexpressive, with the profounder sentiment which we find in Cimabue, the dramatic power which we see in Giotto.

From this time we may date the beginning of art in our modern sense. The energetic early painters, by natural impulse, set themselves to throw all the force and all the feeling possible into their sacred subjects; to use all the powers of art, colour, and drawing, dress and landscape—not only to tell the Scripture story effectively, but also to raise men's minds by the absolute beauty of their art. To this marriage of East and West, as we may call it, the truly great masterpieces of Christian painting belong. For a while this effort succeeded; and the art which is equally influenced by, and influential over, religious feeling has, perhaps, no higher representative than the famous Fra Angelico. But the seed of a counter-movement had been really, though unconsciously, sown; the wish to develop art as art, to show forth individual genius, was rapidly and inevitably fatal to the original impulse, which thought only of the end, not of the means: aimed at teaching and elevating, not at originality of idea or pictorial splendour. Painting, in fact, could hardly be at once the representative of theology and the expression of a painter's own personality. When what was thought of was the progress of a school of art, there was soon an end of religious interpretation, of spiritual and elevating sentiment. Art for art's sake supplanted art for the subject's sake. Display superseded what our own imaginative painter, Blake, called vision. A few men remained in the sixteenth century who united such vision with all that the splendid technical advances of Italian art could add:—I may name Perugino, Raphael in his youth, Gian Bellini, and, in some degree, Tintoretto, the Lombards, Luini, Gaudenzio Ferrari, and Bonvicino of Brescia. These artists, with others of less note, have a position in my eyes quite exceptional; they combine the religious aim and intensity of the strictly mediæval painters, with an art much beyond theirs in perfection: they have, as it were, the best of both worlds. For the rest, great as is their fame, splendid and attractive and (in their way) invaluable their achievements, they have little to do with our subject. Their religious pictures are only such in name, and the people before whom their art was displayed in the churches naturally found neither instruction nor devotional incitement, when the laughing peasant-girl of Correggio or Titian's lady of fashion were presented to them as real images of the Mother of the Saviour. These, and such as these, may receive the adoration of the art critic and the *dilettante* traveller; but the rude wayside fresco, the painted statue, the dingy Madonna, the sentimental designs of the religious art of our day, are what, in foreign lands, now attract the devotion of the crowd. And rightly so. For in these even the least educated worshipper instinctively recognises an art which, however imperfect the execution, aims only at rendering the religious idea, in place of displaying the skill of the artist.

Thus, original religious art, in the high sense, perished through its own advance,—through what is commonly named sixteenth-century perfection, and has been replaced everywhere by those modern schools which I have already noticed. But although the history of religious art proves that this decline was inherent and inevitable, it must be remembered also that a large portion of its purpose has disappeared. Books now convey that instruction which was one of the earliest and most satisfactcry functions of painting: even art survives, though under new and limited conditions, in Scriptural illustrations; the cheap woodcut in the cottage takes the place of the "storied wall" and statue-peopled altar-screen of mediæval times.

Here, therefore, my subject, in its main lines, comes to an end. By the close of the sixteenth century religion, except in a very diminished degree, had ceased to influence art: and art had consequently lost its old power of directly and powerfully influencing religion. Individual artists of true genius like Rembrandt, Blake, and a few more have arisen and may yet arise; but it must be doubted if the creation of a living school, like that of old, is any longer likely, or even possible. But, as it still survives among us as an inheritance from the past, and exerts a certain influence, some of my audience may wish for a few remarks on its present position.

Abroad—not to speak of the practically unknown Eastern Church—in the Roman communion religious art maintains a considerable place; although the great ancient style is extinct, the churches are filled with pictures, old and new, at any rate in Italy. But on the modern art seen abroad and its influence I have neither the time nor the wish to offer criticism. One conviction, however, which was impressed upon me everywhere during a recent journey through Italy it seems to me a simple act of justice to lay before you. Many pictures and images meet us abroad which jar not a little against own own religious sentiments. But those who look with eyes unclouded by controversy will assuredly see that to set forth visibly our Lord as God and Man, as with Germanus of old, is the paramount purpose, the ultimate object. And to this central Christian doctrine every candid observer must confess that the Roman Church, in all ways, has always borne, and bears now, the most strenuous, fervent, and faithful testimony. Her constant assertion of that doctrine, and of the general rule for Christian life which must follow the belief in it, is, in fact, the main (if, perhaps, often the unconscious) cause of the hostility and persecution which, under other pretences, she encounters in Continental Europe.

Turning now, in conclusion, to our own country and our own possibilities, it should be observed that of all countries where Teutonic blood is dominant, none has from the beginning shown more than England the Teutonic preference for inward feeling over external symbol or display, in religion and in other spheres of life. Hence the poverty of our religious art in mediæval times. The national temperament differs notably in this from that of Italy, France, or Southern Germany. It is, therefore, not to be expected that art could now have any emphatic influence over religion in England, in an age when original and powerful work is practically extinct; when the book and the preacher have almost done away with the strict *necessity* for ocular instruction by the painter; and when what I might call literary pictures of Biblical events and persons are daily more diffused, and becoming more complete and vivid.

On the other hand, we see a greater general pleasure in decoration amongst us; a stronger interest in art; and with this a just feeling that devotion may rightly display itself in adding what beauty and significance are within our power to churches and buildings connected with religious work. Thus—although it would be an injurious delusion to expect that art can approach the effect it once produced in a world which is irrevocably past—a real field for it still remains. Its influence, however, is now most direct and powerful when the instruction of children, or the visitation of the sick and ignorant in their own homes, is concerned. Pirnts and illustrations—a form of art unknown in ancient times—can here still effectually support and supplement the spoken word. For church painting and sculpture the main office now left, it seems to me, is to be reverently decorative—appropriately suggestive—to furnish, if I may use the word, a kind of visible musical accompaniment to prayer and praise. And if any here are disposed to rebel against these functions as too limited, I will venture the remark, first, that reserve in the amount of decoration is the secret of effect; and, secondly, that our present style of art in pictures, figures, glass, and mosaic, leaves in general ample space for greater effectiveness in regard to variety, intelligibility, and (above all) beauty.

Here, however, we are met at once by the difficult practical problem, whither are we to turn for our art? Copies from ancient work are almost always tame and unimpressive, even if mediæval originals were not, as a rule, too antique, too far from the temper of our day, to be placed before the mass of worshippers with security for the desired devotional effect. Original religious art of that high ancient quality, or even remotely approaching it, could not be procured now from any region of the civilised world, at the cost of all the money in it. There is, indeed, a so-called "realistic" style, which has arisen in some degree from the pictorial literature I have noticed, and from our increased knowledge of antiquity and of the East. But this, even if it possessed the ability of Holman Hunt's "Christ in the Temple," I apprehend would be felt to be out of place within a church; whilst the theatrical displays of Doré or Munkacsy would be simply intolerable. All that seems here to remain for us, therefore, is a plain style of representation, aiming rather at the suggestiveness of a diagram than at the imaginative quality of ancient art. We must look less for things of absolute beauty in themselves than for powerful symbolism, for simple types of doctrine. Such are certain impressive representations of our Lord in early Christian art. Such also, pre-eminently, is the old rood-loft group, the Saviour with St. Mary and St. John—removed from our churches in former days, for reasons which are now wholly obsolete.

I venture here, in conclusion, to call for the legally recognised restoration of this visible witness to the central truths of Christianity. Nor, if the rood were thus replaced, can I believe it would be other than welcome to those who most deeply feel that religion is inward, not outward; a matter of the heart, not of the eye. Every age has its own problems and difficulties; and it is not in the direction of image-worship that nineteenth-century superstitions and dangers tend. The legendary vision of Constantine has its lesson for us. The warning is certainly no less true now than in his day—*In hoc signo vinces.*

Mr. W. J. Courthope also read a paper on the same subject:—

Using the word art in its broad sense, to cover all kinds of ideal representation, I wish, in the short time at my disposal, to consider the reasons for that separation and antagonism between religion and art which is so marked a feature of the present day. The quarrel between the two, to use Plato's phrase respecting the antagonism between philosophy and poetry, is one of long standing. Traces of it are visible in the satirical portraits of the Puritans, common in the dramatists of the early part of the seventeenth century; in Jeremy Collier's attack on the comic stage after the Restoration; in the Iconoclasm practised by the Roundheads; and in Hogarth's caricatures of Whitfield and the Methodists. It survives, on the side of religion, in the spirit that has virtually banished music from the devotion of the Church of Scotland of the various Dissenting denominations in England; and in the prejudice against all theatrical performances entertained by a very large section of those who belong to the Church of England itself. On the other hand, the indifference, if not the hostility, of art to religion is equally conspicuous. The painter neglects the advice of Sir Joshua Reynolds to select his subjects from the Scriptures (Sir Joshua Reynolds's Fourth Discourse). The musician seems inclined to make his art as secular as that of the painter. As for the general imaginative tendency of the times, it is sufficiently indicated in the words of Mr. Matthew Arnold.

"The future of poetry," says he,—and what Mr. Arnold says about poetry obviously applies to painting, sculpture, and music—"is immense, because in poetry, when it is worthy of its high destinies, our race, as time goes on, will find an ever surer and surer stay. There is not a creed which is not shaken, not an accredited dogma which is not shown to be questionable, not a received tradition which does not threaten to dissolve. Our religion has materialised itself in the fact, in the supposed fact, and now the fact is failing it. But for poetry the idea is everything; the rest is a world of illusion, of Divine illusion. The strongest part of our religion to-day is its unconscious poetry."

I think we have here conclusive evidence of the completeness of the separation of which I have spoken.

Now as to the causes that have made a considerable portion of a Protestant community look with suspicion on art, something, no doubt, is to be set down to what Collier called "the immorality and profaneness" with which art has occasionally been perverted from its true ends, as in the drama after the Restoration; something to the readiness with which painting, sculpture, and music, surrendered themselves to the service of the Roman Church in the days of its deepest corruption. But a profounder cause of antipathy lies, I think, in the genius of Calvinism—that form of Protestantism which has taken the strongest hold of the English imagination, on account of the intensity with which it realises spiritual truths, and its almost Manichæan attitude towards the objects of sense and matter.

In the same way the alienation of art from religion may be, in part, the consequence of a dislike to Calvinism, the exclusive aspect in which religion exhibited itself in the early days of the Reformation; in part of the harshness with which artists have been judged and treated by those who disapproved of them on religious grounds. But on the side of art, too, there is a pedigree of spiritual antagonism. We must remember how large a portion of our artistic ideas and sentiments comes to us from classical literature. The revelation of Greek form and beauty in the middle ages was justly felt to be a kind of Gospel; and ever since there has been a tendency, in what is known as "culture," to revive the Pagan ideal, and to establish a worship based on the study of life as an end in itself. On the other hand, the Christian religion tells us plainly: "If in this life only we have hope in Christ, we are of all men most miserable." Hence we find two rival forms of idealism, both seeking to satisfy the spiritual cravings of human nature, one by crushing out bodily sense and instinct, the other by making these the chief, indeed the sole, objects of cultivation.

As regards the reasonableness of these opposing systems, I do not deny that Calvinism may, under certain conditions of society, be the most practical and elevating principle of belief. I do not deny that, for the early Christians, forced to practise their religion amid the cruel animalism of Nero's Rome, or for the Pilgrim Fathers, abandoning their country to maintain a conflict with savage life in the forests of America, the vivid sense of an immediate ever-present personal relation to God must have acted as a sustaining influence that could only have been weakened by the distractions and embellishments of art. But I do deny that the natural temptations to which men, living in an ancient, free, and civilised nation, are exposed by the promptings of sense and fancy, can be best encountered by separating oneself from society, or by refusing to countenance innocent forms of art and amusement, which are the necessary product of the social instinct. To endeavour to enforce such an unsocial rule of life is to fall into the error of the Pharisees, who condemned our Saviour as "a gluttonous man and a wine-bibber, a friend of publicans and sinners." It is to ignore what St. Paul tells us of the attributes of God, who "left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

But if the rigidity of Calvinistic idealism be unreasonable, what is to be said of the idealism of culture, which would persuade art that it can dispense altogether with the aid of religion? Art, we are told, is to take the place of religion; art is to administer hope, delight, consolation to men's spirits, long after they have ceased to believe in the reality of the promises of Scripture. Let us see, then, what are the grounds of this confident forecast. When Mr. Arnold says that in poetry the idea is everything, I imagine that he means much the same as Coleridge, who declares that the object of poetry is to procure a momentary suspension of disbelief. It is, indeed, the aim of all creative art to awaken that belief of the hearer or spectator in an ideal fact, that forgetfulness of the facts of time and sense, which allows the poet, or painter, or musician,

> To snatch us through the earth, or in the air,
> To Thebes, or Athens, when he will, and where.

But to accomplish this involves the exercise of powers that have been vouchsafed only to the greatest artists. Consider, then, the works in which success has been most completely attained, and the means which the artist has employed. What is the inspiring motive in the sculptures on the frieze of the Parthenon? The religion of the people. Whence comes the sublimity in the plays of Æschylus, the greatest of the Athenian dramatists? From the religious sense of the poet and the people. Look at the history of Italian painting, and say in what work, in spite of all the imperfectness of the means of expression, is the idea felt to be so completely real as in the frescoes of Giotto, the man for whom Religion had "materialised itself in the fact." What is the greatest production of the Italian language? Will anyone hesitate to name the poem in which the rendering of ideal facts is so startling and distinct that its author was said to have *seen* Hell? Or turn to music. The father of modern music is Palestrina. Think, then, of Palestrina letting his imagination struggle after Divine forms in the midst of the vacuities and trivialities of the fashionable art of his age: the road seems barred to his efforts: he writes down on his score, "O Lord, open Thou mine eyes!" He tries again: and the result is the mass of Pope Marcellus. Even when the subject is not immediately drawn from sacred sources, it is easy to recognise how strongly the sense of religion has influenced the idea in the greatest works of art. No one can read *Hamlet* or *Macbeth* without feeling that the most noble passages in them have been inspired by what is revealed to us in the Scriptures of the nature of the unseen world. Or how could we bear to look on that profound and tragic picture, Rembrandt's "School of Anatomy," if it were not for the deep sense of religion shown in the conception, and expressed in the falling of light and shadow on the dissected body, in the noble elevation of the lecturer's face, and the intense eagerness in the countenances of the spectators as they listen to the explanation of the mysteries of life and death?

On the other hand, we see that the decline of art is always at hand when it loses the religious sense, and begins to exhibit that defiant self-consciousness which asserts that nothing can be known of the facts of the universe beyond the ideas of the individual mind. For instance, the poetry of Euripides is full of the religious speculation of his time, of conflicts between the instinct of conscience and the casuistry of reason, and of doubts whether life is not death and death life. How immeasurably does such poetry fall beneath the sublime simplicity of Æschylus! And Euripides is himself the *last* of the great Athenian dramatists; after him you get—nobody. So in Italian painting. The scholars of Raphael chose to ignore the long religious tradition that had come down to them from Giotto; Art became identified with the worship of Form; the consequence was that it rapidly declined into insipidity or brutality: Raphael was the last of the truly great Italian painters.

The reason of these things appears to me to be simple. The source, the foundation of art, is belief: the influence that destroys this foundation, is doubt. Once doubt, and it becomes impossible to create. I do not believe that any candid enemy of Christianity will deny that, setting aside Revelation, everything, except the impression of the instant, must be as doubtful for us as it was for the Greek philosophers. I know, indeed, that the school of culture, the successors of the old Cyrenaics, adopt the saying of their founder, Goethe, the modern Aristippus, "America is here, is now; is here or nowhere;" meaning that we should make the most of the present moment. But, if we exclude all positive belief in a Personal God or a future state, what meaning can be attached to the words "here" and "now"? All things seem to melt beneath our feet; our eyes, like Hezekiah's, "fail with looking upwards;" life becomes a series of hurried sensations, and the only form of art possible to it a vulgar and soulless imitation of what is actually before the senses.

To conclude with a practical question: What should be the attitude of the Church of England in the presence of these two antagonistic forms of idealism? The Church of England is the Church of the nation, and she would be false to her moderating mission if she did not seek to unite, in the service of humanity, spiritual forces between which there is no essential contradiction. I think she may fairly ask the Calvinistic members of her communion whether, looking at human nature as it is, and at the condition of society in these later days, it is expedient to continue hostilities with the power that produced the paintings of Fra Angelico, the *Messiah* of Handel, and Milton's *Paradise Lost*. On the other hand, she may reasonably plead with the artist, if only for the sake of social and individual refinement, to cultivate in himself the instinct of faith and reverence. It can hardly be maintained that the ancient historical religion which was ample enough to satisfy the intellects of such philosophers as Bacon, and Newton, and Locke; which has been defended by the reasoning and genius, not only of a Butler, but of a Coleridge; is too shallow or too contracted for the fullest range of modern culture. The Church of England need not require of art anything like missionary service. Such service was indeed once voluntarily yielded by Culture to the Church of Rome under the reforming Popes, and no one may speak slightingly of the remarkable revival both in art and religion manifested in such a poem as *Jerusalem Delivered*, or in the paintings of Ludovico Carracci and his scholars. But

such an effort of conscious learning and devotion is scarcely to be expected from the genius of our age and nation. It is unnecessary to require that the painter should always devote himself to the delineation of sacred subjects, or the musician to the composition of oratorios. What we want, and what the Church of England, with its refinement and scholarship, is able to inculcate, is an increase of reverence, simplicity, and belief in the artist; a perception that the resources of art are not bounded by the ideas of the individual mind, but that, as art derived its being from Religion, it is by the inspiration of Religion, that it must continue to exist. We need that religious *temper*, which solemnises the secular work of Shakespeare and Rembrandt, and that submission of the intellect to a Power above itself with which the author of the most sublime of epic poems calls on the Holy Spirit for inspiration: "Instruct *me*, for *Thou* knowest."

WORKING MEN'S ASSOCIATIONS IN TOWN AND COUNTRY.

The following paper was read at the Portsmouth Church Congress by Mr. Wm. Inglis, President of the Church of England Working Men's Society:

Working men's associations in town and country in connection with special Church work is a wide theme, and would require more time to discuss thoroughly than I have at my disposal, for we live in an age replete with associations, unions, guilds, and societies, all endeavouring to do good work, yet somehow they do not always succeed, but some of them die oftentimes as quickly as they come into existence. No doubt local circumstances have sometimes to do with failures. The want of cohesion, too, so fatal to many a society, often arises from failing to grasp the true ideal of a Church union—that it is a *brotherhood*, and not a conglomeration of atoms clinging together by a weak egotism which cannot rise beyond "My Church," "My people," "My parish," "My guild," all so different from the manly, sympathetic model placed before us by St. Paul. "But now are they many members, yet but one body. And whether one member suffer all the members suffer with it, or one member be honoured all the members rejoice with it."

Another weakness is the readiness with which some people attach themselves to such societies to "get good" as they term it. Is there not a little selfishness in this? If a society would be a useful one, every member must not only want to get good, but be prepared to do good. But there is a third, and I fear a more fertile source of failure—the too speedy formation of guilds, unions, and the like, without sufficiently counting the cost, consulting the people who are expected to join, and the requirements of the locality. A friend of mine with a very large experience wrote me recently, "We fail to go deep enough into the question. We prefer to sow upon 'stony ground' where there is no depth of soil, so that we may quickly see the result of our labours; and, alas! as quickly see the end." The clergy see working men loafing about the lazy corners of their parishes, or spending their time and money in the public-house, and they start upon the impulse of the moment "A Workman's Club." Some school is fitted up of an evening in a rough-and-ready fashion with a few papers, draughts, dominoes, and perhaps pipes; but the result, as every one knows, is not satisfactory. The thing altogether lacks "life and go," it has "no root;" or, again, they start them over the heads of the men they are intended to benefit, and so attract a different class of men. There is no definite object, and it will not pay expenses. Then there is too much patronage—the thing is not sufficiently left to the men themselves. Experience teaches us that all this is true. The usefulness and success of every society, great or small, depends as much upon "the rank and file" as it does upon its officers; the latter by judicious management will lay a secure foundation, but it is the earnest co-operation and enthusiasm of the former that builds up and crowns the edifice. If a society is to have a healthy existence there must be something to live for, something to interest all "sorts and conditions of men." The thrifty must have benefit societies, clothing clubs, and the like; the industrious must be put in the way of using their talent with profit, as the Ellesmere Art Association, for instance, where boys and youths are instructed in a recreative handicraft, such as wood-carving, and which not only ivilises but gives also a source of profit. The high-pirited and ambitious require the mutual improvement class, where they can indulge their literary tastes, air their oratory, improve their minds, and also recreate themselves with games of skill.

Several of the Church of England Working Men's Societies have reading-rooms, with a supply of papers and well-selected libraries. Only the other day one branch had raised by a bazaar £70 to purchase books, and through the medium of the public press had been asking advice as to the best selection of suitable works. The large-hearted and philanthropic will want to find opportunities for benefiting their fellow men, more especially in rescuing them from ignorance and vice. The Church of England Working Men's Society are usefully employed in this branch of work. In London many of the members are engaged, some in visiting and holding simple services in lodging-houses, or going among the slums singing hymns, and cordially inviting the people to special Mission services, whilst in the provinces more than one branch carry on vigorous Missions under the auspices and with the consent of the clergy. I may mention here that the following is one of the constitutions of the society, "To assist in such Mission work as meets the approval of the council and receives the sanction of the parochial clergy. I have just finished an eight days' lay Mission at Dover, and am about to begin others in other parts of the country Not only must there be a definite object in view, but a properly organised system in every parish. Hitherto it has been customary to found a number of guilds each, like "Hal o' the Wynd, fighting for its own hand;" but if union be strength, would it not be better to make the parochial union a reality? and instead of having a collection of guilds and societies with dedications that have beggared the calendar, form one parochial society which would embrace the whole, and also have communication with like organisations throughout the Church's limits. Let it be wide as the Church is wide and as comprehensive as her system. Let each section have its own work under its responsible officers, all in turn responsible to and guided by the duly authorised head of the parish. Let the obligation not be merely the recitation of a collect everyday, and meeting once a year to walk behind a banner and congratulate each other, but to use opportunities for active work and make the parochial organisation a living agency fired with Christian sympathy for human nature gone astray, ready and willing to form a cordon round the weak to protect them in the hour of temptation, not ashamed to stretch out a helping hand to those who have fallen, that they may be snatched as "brands from the burning," to be an army marshalled against vice, a company of teachers to dispel ignorance, and a band of willing workmen to assist in any capacity in building up the walls of Zion. Let us glance at some of the sections into which this parochial society might be divided.

The secular Moloch now casts his baneful shadow over our little ones, and religion is steadily being blotted out from our elementary education; surely, then, the Sunday-school demands the first place in every plan for Church work in a parish. We cannot close our eyes to the vast amount of ignorance among Churchmen as well as others concerning the Church's history, her endowments, the stipends of the clergy, the *rationale* of her Prayer-Book, and the contents and power of Holy Scripture, and how all this gives advantage to scheming and designing agitators. A lecture and instruction section is desirable which would organise lectures and distribute literature on these subjects. In this work the Church of England Working Men's Society has distributed 280,000 leaflets during the past year, and held 2,164 meetings. In our towns and villages there are plague spots, where ignorance, vice, and godlessness find a haunt. Here is a field of work for an evangelisation section, under wise and judicious guiding, some to exhort, some with the power of song, and for those that have neither gift there is the equally useful work of going out into the highways and byways, to compel the wanderers to come in. In this quest for the poor and needy you will come in contact with untidy men, frowsy women, and children lost in dirt, huddled together, in wretched houses, crowded in ill-ventilated yards and narrow streets. Here is work for the sanitary section, who would carry out a crusade against dirt, bad ventilation, and over-crowding, not sparing those who are answerable for the evil, whether landlord or tenant, and ready to help those who are anxious to help themselves. This is a most important section, and should be the pioneer of all the others, for it strikes at the prolific source of nearly all the evils you are called upon to redress. If "cleanliness is next to godliness," you must first roll away the great stone that bars the way to human improvement, before you can have pure homes and moral lives. Preach *salvation* as loud as you can, but let *sanitation* go before you to prepare the way. This section, or an independent one, must face the evil of intemperance; but there must be more than preaching in it. If you persuade a labouring man to give up the brightly-lighted, comfortably-furnished publichouse, the only place he often has for holding social converse with his mates, or to escape from the inconveniences of an overcrowded home, you must provide him with something as attractive, where he will be as much at home as in the publichouse, but free from its temptations. You should also give him the opportunity of saving something out of his earnings for the times of sickness and death, in some such method as that of the old-established temperance benefit society, called "The Independent Order of Rechabites," which numbers the Bishops of London and Newcastle among its members, where by a small weekly payment he will be able to receive assistance, and be kept to his good resolutions.

Another useful means of protection is providing healthy, innocent amusements that will elevate the tastes of the people and lead them to desire something better than the low music-hall or the penny-gaff. I have seen in the Potteries a large room filled on a Saturday night with working men and their wives at a weekly free concert, managed by a committee of six persons, who, each in turn, found the talent for the evening among his friends and sympathisers without incurring any expense. I also heard while in the North, about a year ago, of something of a like kind, where the audience at the conclusion of the entertainment got a hearty invitation to a Mission service, held on the following evening, with good results.

By such machinery, well organised, much effective work would be done, and by bringing rich and poor members in contact with each other as fellow workers the barrier that still separated them would be beaten down with advantage to both. The poor would learn that the rich are not what demagogues have taught them, mere selfish devourers of other men's labours whilst contributing nothing to the commonwealth themselves; and the rich would see that the working classes are not what they had pictured them—a discontented, revolutionary race, but gifted like themselves with all the instincts of the gentleman. Many of the worst specimens of the class are only what their education, or rather I ought to say their want of education, has made them. Let rich and poor work side by side in our parochial organisations, the former providing counsel and the sinews of war, the latter practical experience. Teach people to help themselves and avoid patronage and doles, which are abhorrent to the honest working man, and go far to make hypocrites and pauperism. I have known a district demoralised by such a system.

I have more than once mentioned the Church of England Working Men's Society—a large, thriving, and useful men's association, working strictly on Church lines. Its objects are "the spreading of Church principles among the working classes, securing freedom of worship and the preservation of the rights and liberties of the Church on the basis of the Book of Common Prayer and the usages of the Primitive Church." Its members must be working men and communicants. They now number, including hon. members and associates, both of which form a small percentage of the whole—8,500 members. There are 229 branches and seventy-eight agencies, extending from the one end of the kingdom to the other.

As working men they are peculiarly fitted for the work of the Church, being in continual contact with their fellow working men, with whom they have an influence and opportunities for usefulness and clearing away prejudices not often afforded to the clergy. They are ready to work with the clergy when asked to do so, and, their work being unpaid, they disarm the taunt so often hurled at the ministers of God, "By this craft they have their living." The testimony of his Grace the Archbishop of Canterbury, and given under his sign and seal, is that the society is "a body of loyal and earnest Churchmen." I have spoken of its work as its president and representative; may I be allowed to add it has a higher place still? for surely the prayers and Eucharists of nearly 9,000 communicants are no small factor in the work of the Church, and not to be despised, but rather to be encouraged and utilised.

In conclusion, whether as members of this society or of any other of the many unions for Church work, if men are to be useful they must work upon honest Church lines, walk in "the old paths," cast aside all narrowness and become as comprehensive as the Church itself. They must draw nearer to each other as brothers, tear up the ticketed names *High Church*, *Low Church*, and *Broad Church*, and rally under the grand old banner inscribed the "*Catholic Church*;" they must be imbued with sterling devotion and yearn to save the outcast and reclaim the fallen. In this noble, Church-like work all self-praise must be cast aside, the blowing of trumpets silenced, for it must be done as far as possible in the spirit of the Master—

> "Bounteous as the Nile's dark waters,
> Undiscovered as its spring."

Dr. Edersheim, at the same Congress, read a paper on "The Doctrine of Holy Scripture and the Attitude of the Church with respect to War." Having in a brief historical retrospect shown that the attitude of the primitive Church had been greatly influenced by its relation to the State, the speaker next traced to St. Augustine the two vicious arguments in favour of war—the distinction between righteous and unrighteous wars, while the primary question was as to the absolute lawfulness of warfare; and the supposed possibility of devolving on King or State the personal responsibility of the individual for taking part in war. The differing views of the Lutheran and Calvinistic Reformers were then traced, after which the speaker proceeded to lay down seven propositions in regard to the teaching of the Old and New Testaments, and the attitude of the Church in reference to war. The first of these expressed that the Old and New Testaments were in their spirit and aim equally opposed to war. Here, as on so many great questions, we were met by two apparently opposing sets of facts. The Old and the New Testaments do not seem to have the same teaching on war. And to superficial thinkers alike the one and the other seems to fail—the Old Testament by conceding too much, the New by effecting too little; the Old Testament in the teaching which it implies, the New in the practice which it tolerates. But it is not really so, and it is only our imperfect thinking which is at fault. Both are Divine revelation for the purpose of establishing upon earth the kingdom of God—that is, His kingship willingly acknowledged of men. In this view, both are educational in their purpose. Their unavoidable difference arises from the circumstances of the learners. The Old Testament brings down Divine revelation to the moral standard of life as it was; the New Testament brings up life to the standard of revelation. The one marks the actual standpoint of the beginning, the other the ideal goal-point. Thus, the New Testament must have followed upon the Old, if the latter were Divinely true. The two are integral parts of the one organic whole.

It follows that the Old Testament cannot be truly viewed separate from the New towards which it tended. All such separation must lead to untrue conclusions—on the question of war and on all others. It also follows that the New Testament cannot be truly viewed separate from its final tendencies. For the New Testament is not a new law, but a new life applied to the old law, and as such cannot be fully understood until all the forces of that new life have been called into operation. The Old Testament was teaching, not life; and teaching must begin where we are, else it could not have been Divinely true, because not true to the wants of men. Accordingly, the Old Testament laid down no fundamental principles on the question of war, since these could not have been understood "because of the hardness of their hearts." It was so on many other social questions, such as marriage and slavery. But from the beginning it was not so. The first war was in the Fall and after the fall of man. And it should not be so in the end; for the end would be of perfect and eternal peace, even on the part of those essentially hostile heathen powers, outside of and antagonistic to Israel. Surely this was not only a sublime, but the highest conceivable climax of anticipation on the part of Israel after the flesh.

But if the Old Testament said nothing in its law on the principles underlying this question, it said a great deal as to their practical application, so far as possible, in the circumstances of the time and for the understanding of the people. To this are due those great modifications of the practice of antiquity, and that softening of the horrors of war which so honourably distinguished the legislation of the Old Testament. Even that there was Divine law on such a subject marks an immeasurable advance, or rather difference. Nor need I, by way of anticipating objections, remind you that the record in the Old Testament of even apparently opposite practices on special occasions does not imply the indiscriminate approval of them.

On the other hand, the Old Testament here also indicated, although it only gradually developed, the principle of its finality. It taught, just as did St. James, that the ultimate cause of war was sin and self-seeking in opposition to righteousness and submission to God. For, while it did not contemplate what are called "wars of aggression," its underlying idea was of a world hostile to the kingdom of God, represented by Israel, which it sought to subdue or destroy. And there cannot at least be doubt, that the Old Testament not only implied but anticipated the finality of its teaching in its representations of the final results which would issue from it. This was its prophecy. There is no need to remind you of its glowing picture of universal peace upon earth and goodwill among men. And all this gains in intensity as we here recall the notions of the ancient world, the educational condition of Israel, their feeling towards the heathen nations, and the mutual relations between them. Indeed we might feel inclined, in binding the Bible, to place the prophets by the side of the Apocalypse. In them the Old Testament seems to overleap the intermediate teaching and to reach the perfectness of the end. It is as if the golden sunlight rested on the mountain-tops that bound the horizon, while mist and darkness are still lying on the interesting valley.

Having stated these principles we may notice, although not directly affecting the main question, that the wars of Israel concerned their very national existence, and hence the continuance of the object for which Israel was set apart; that they were really the wars of the heathen world against what represented the kingdom of God; that heathenism in the land was, as experience showed, incompatible with the continuance of the religion of Israel in its purity; and, lastly, as regards the extermination of the ancient Canaanite races, that it was judicial, since the measure of their iniquity was full, since, as Dollinger has shown, all the moral abominations in ancient rites were ultimately derived from that source.

When the Old Testament had completed its course of ascent, and by the side of it Israel its course of descent, so that it became manifest in history that neither the Gentile development without the Law, nor the Jewish by the Law, could attain to righteousness, Jesus the Christ came, the representative of Israel in its truth, and of humanity in its aspirations. These ended the period of teaching—here began that of life.

I have said that the New Testament marks the ideal goal-point. It is so as regards the individual in sanctification and as regards the Church in her corporate capacity. When that goal shall have been attained, the kingdom of God shall have come. The present marks, therefore, not the New Testament standpoint, that which according to it should be, but that which, as the Church knows, shall be, and towards the attainment of which she strives to make continual advance.

This naturally leads us to speak of the distinctive attitude of the Church with regard to that large and complicated series of ills, all of them the outcome of unconquered evil, notably war. We leave aside as irrelevant, such considerations as that a Christian may learn much from the soldier, for so he may learn from other things; that *summum jus* may here become *summa injuria*, for these are questions of sequences, with which in the discussion of absolute right we have nothing to do; or that, as Professor Leo has it, a "fresh, joyous war" may be "a medicine for the scrofulousness of our generation;" or that war has often tended to the progress of civilisation, and even of religion—for all this only means that in the good reigning of God there is not anything that results in absolute evil, but that every footprint of judgment marks a step forward to the great goal.

But from our previous reasoning it results that the Church embodies indeed the ideal Christian element, yet not in complete realisation, but as presented in and affected by the conditions of the time. The one is her spirit, which is of Christ, and ever perfect; the other her form, which reflects the time, and which in turn she is intended to affect and influence by her spirit. When that end has been fully attained, the goal shall have been reached. The Church is a Divine institution founded in the Blood of Christ, and destined in the end to present in visible form the kingdom of God upon earth, when all men shall own His kingship, and the social evils consequent on alienation from God shall cease. It is manifestly impossible to separate one of those evils from the others or to attempt its removal irrespective of the causes which led to it. The kingdom of God cannot be put upon the old forms of society; the old bottles would not hold the new wine. Such attempted progression would be really a retrogression, quite as much as the appeals of Huguenots and Covenanters to Old Testament precedents.

Moreover, the negation of war by the Church in the present would not only involve that which is impossible, but also frustrate what is her real mission. War, as already stated, forms only one of many questions that are the outcome of the evil within the body politic, and among which poverty and property, crime and the administration of justice, may be mentioned. The attitude of the Church must be not to ignore the present, but to point to the ideal right as the goal-point, and to strive towards its gradual attainment. But the disease itself lies deeper than its manifestations in war, poverty, or crime. And its healing will be brought, not by any *nostrum*, such as peace societies, arbitration, or the like, but by the reign of Christ in the hearts of all men, which it is the work of the Church to promote. Meantime, it is hers, not to force on an ideal State, but to mitigate the evils which exist by the diffusion of the Christian spirit, as has been done by certain recent provisions, by Red Cross societies, and by the physical and spiritual care for prisoners, sick and wounded.

But if the attitude of the Church cannot be that of attempted interference with what is only a manifestation of a whole State, it seems to me that this must also rule the duty and the position of each individual Christian. Since war forms only one of many kindred questions, to be consistent, the Christian who deems it wrong in any circumstances to take part in warfare would also require not to take part in many other things—in fact, he would needs have to go out of the world, instead of seeking to influence and transform it. I, therefore, verily believe that a Christian may devote himself to the service of his country and people, and lawfully take part in war, even though he keep before him the ideal of peace, and labour and pray for its attainment. And so we find that, among the advices which the Baptist gave to the soldiers, there was not that of relinquishing their profession (Luke iii. 14). Nor yet did our Lord so teach the believing centurion (Matt. viii. 5), nor St. Peter the eagerly expectant Cornelius. And surely the noble example of these has been followed by many who have been the glory of Christ in all ages, in whose martyr-roll stands out prominent the name of Gordon. And I rejoice to believe that we are numbering among the members of our Congress not a few of these good soldiers of Christ.

Then, when Christianity shall have its full application to the hearts of all men shall the goal be attained in the establishment of the kingdom of God. Then shall all war not cease, but have ceased, because all sores and wounds, within and without, have been healed. Then cometh the end, and in the final æon—no longer an æon, because time has ceased—the Son shall give up the kingdom to the Father; for it will no longer be a kingdom, but a family, in the perfected relations of Father and children.

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JOHN BULL.

LONDON, October 24.

HISTORY OF THE WEEK.

The prospects of peace in Eastern Europe have greatly improved during the last week, and there is good reason to hope now that the imminent danger of war may be averted. It is clear that the influence of the Northern Empires has been energetically exerted in the cause of peace, and it was always certain that, except in reliance upon extraneous support, the smaller States would not incur the dangers of action. A Conference of the Great Powers has been called together by the Sublime Porte, and will shortly meet in Constantinople. The aim of the Conference will, it is understood, be to re-establish the *status quo ante* in Bulgaria and Eastern Roumelia. In this way the claims of Servia and Greece to compensation for the disturbance of the equilibrium in the Balkan Peninsula will be disposed of, whilst Russia hopes to regain the influence which was seriously imperilled by the independent course pursued by Prince ALEXANDER. Russia imagines that the lesson will be taught to the Sclavonic peoples that it is vain for them to attempt to realise their national dreams without Russian aid. And Russia also intends that Prince ALEXANDER shall pay the penalty of his independence of Russian intrigues, and his failure in subservience to Russian designs by abdication. England will go into the new Conference with the anxiety to maintain the European peace, and to uphold existing Treaties, but with no disposition to acquiesce in a settlement that may have for its result the advancement of Russian schemes of future aggrandisement. The interests that are chiefly at stake are those, however, of Austria and incidentally of Germany, and it must be left for Austria and Germany to decide how far the decisions of the Conference shall be subservient to Russian ambitions.

The confusion of tongues which at present prevails is apparently the inevitable prelude of a general election under existing political conditions. Day after day speeches of portentous verbosity are delivered, but it would be difficult to maintain that the majority serve any useful purpose in enlightening or instructing the constituencies. And it is quite certain that all that is said which is worth listening to might be said in far fewer words. It is to be noted that it is the spokesmen of the Liberal party who consider it incumbent upon them to appeal to public opinion at an interminable length in defence of themselves and in attacks upon one another, and the Conservative party appears quite contented simply to submit their case to the judgment of the nation. Mr. CHAMBERLAIN, Mr. GOSCHEN, Sir CHARLES DILKE, Lord HARTINGTON, Lord ROSEBERY, Mr. CHILDERS, and the rest are at least indefatigable in their endeavours to secure publicity for their conflicting views. It is possible that the effect of their tiresome oratory on public opinion may not be altogether such as they desire. From their various speeches there are certain clear conclusions to be deduced on which the popular verdict is likely to be not quite in accordance with the expectations of the speakers. Mr. CHAMBERLAIN invites public support because he is in favour of the Disestablishment and Disendowment of the Church, free education, and the partition of the land amongst the agricultural labourers. Sir CHARLES DILKE maintains the necessity of the abolition of the House of Lords. Mr. CHILDERS is quite ready to concede to Ireland a measure of Home Rule which is equivalent to the concession of Irish independence. Mr. GOSCHEN and Lord HARTINGTON intimate their disagreement with the schemes and opinions of the Radical leaders, but declare their intention of maintaining the party discipline which will alone enable these schemes to be carried out and effect to be given to these opinions. The common sense of the English people will have little hesitation in forming a judgment upon the Liberal policy that is thus set forth, and will require little assistance from Conservative criticisms to arrive at sound conclusions. The spectacle of Radical discord is a singularly instructive one. The Conservative leaders are persistently urged to state their policy. It will be enough to declare that their policy is one of resistance to Radical revolution. So much for the future; and for the past, it will be sufficient in season and out of season to recall to the memory of the people the disreputable

record of the five years of shame and slaughter that were endured under Mr. Gladstone's Administration.

It is probable that we are on the brink of another little war. The Indian Government has despatched an ultimatum to Burmah, and the probabilities are that the demands of the Indian Government will be absolutely refused. In view of this contingency, the preparations are already made for the despatch of a British expedition to Mandalay. There are rumours that the Burmese Government is busy with defensive measures, but it is safe to assume that the British forces, in an advance upon the Burmese capital, will meet with little effective resistance. The overthrow of King Theebaw and the occupation of Burmah are likely to be speedily and easily effected. The question will then remain for decision whether Burmah shall be directly annexed to the Indian Empire or become a protected State. It is to be hoped that the recognised preponderance of arguments in favour of absolute annexation will be allowed to prevail. Only in this way can the risk of future complications and difficulties be avoided. The rumour that the French Government is disposed to protest against the English annexation of Burmah ought in itself to decide the question. For it is above all things necessary that the opportunities for French intrigue in Burmah should be at once and decisively ended.

The results of the supplementary French Elections on Sunday last were in accordance with the general previsions. Confronted with the risk of further Conservative victories, the Opportunists and the Radicals united their forces and closed up their ranks, and thus contrived to win the day in most of the departments where their continued antagonism would have enabled the declared enemies of the Republic to triumph. The effect of this temporary combination has been entirely in favour of the Extreme Radicals, who will be represented in the new Chamber in numbers utterly disproportionate to their following in the country. The new Chamber will consist of some 205 Conservatives and 381 Moderate Republicans and Radicals. An analysis of the votes cast at the elections serves to show that the Conservatives mustered 3,645,200 supporters, and the Opportunists and the Radicals 4,317,400. Fifty-six departments are wholly represented by Republicans of various shades of opinion, twenty-six departments are entirely represented by Conservatives, and in eight departments there is a divided representation. The Conservative party in France has ample cause for congratulation. The vast strides that have been made in securing national support since 1881 are of the best omen for the future. And the fact that Radicalism has gained a large accession of strength is far from being a discouragement. For its effect will be to increase the tendency of moderate men to take refuge in the Conservative camp, since it becomes increasingly clear that there is no future for Moderate Republicanism. The choice for the French people is practically restricted between the principles that are represented by Philippe VII. and the Duc de Broglie and those advocated by M. Clemenceau and M. Henri Rochefort. The new Chamber is already described by a sober paper like the *Journal des Débats* as detestable in its composition. And it is abundantly clear that with such a Chamber practically monopolising power and authority the difficulty of constituting a stable Government in France will be insuperably great. The present Ministry is likely to remain for the time in office. But soon the exigencies of the Radical contingent of its supporters will make themselves felt, and it will be reduced to the alternative of yielding to them or making way for some more tractable combination of politicians. The unhappy political condition to which France has been reduced under Democratic rule ought to furnish useful lessons to the English people. But it is too much to hope that they will be learned and applied. The experiment of confiding supreme political power and authority to the lowest and most ignorant classes of a community is one that is followed by invariable consequences. Democratic rule is incompatible with stable, honest, and intelligent government. It is certainly too much to expect that in Great Britain an exception will be found to an invariable political experience.

PRO ECCLESIA DEI.

There can no longer be any doubt that Churchmen have at last been thoroughly aroused to the imminence of the danger which menaces them in the threatened Radical attack upon the Church's endowments. The motive of that attack is now known beyond a doubt. The old Liberationist formula as to setting the Church "free" from the State for her own benefit is heard no more. The true aim is now avowed: it is to crush the Church's spiritual work by crippling the resources through which that work is carried on. Such a manifesto as that of Dr. Fairbairn places the matter in its true light. To state it in Sir Edmund Beckett's clear language, we have now as distinct a confession as is possible without actually saying the words, that the Dissenters would much rather people were taught no religion at all than taught it by men who believe in Episcopacy. What they want to destroy is not merely the accident of Establishment, but the very existence of the Church as a spiritual body. The movement is, in fact, essentially anti-religious. If any other proof were needed than the confession of their own mouths, it is the startling contrast which their action presents with the line adopted by the Roman Catholic Church. We showed in a leading article last week the support which Cardinal Manning is prepared to give to the Church of England in the coming struggle. This week it is announced that Cardinal Newman has written to the Church Defence Institution declaring his belief that the Church is the great bulwark against Atheism in England, wishing all success to her defenders, and promising such aid as he can give on her behalf. These are the utterances of religious men, who, witnessing a contest between Religion and Irreligion, feel it the most natural thing possible to throw in their lot with those who are maintaining the principle of Religion. The Dissenters see the issue quite as clearly, and they deliberately elect to take the opposite side.

From Germany we have, through Dr. Liddon, the testimony of so great a man as Dr. Döllinger, who declares that Dissenting designs against the English Church will, if successful, strike a blow at Christianity throughout Europe; that it will be well understood as such by both the friends and foes of Religion all over Christendom—in Germany, in France, and throughout the civilised world. As Dr. Liddon observes, such a public disavowal of Religion in a country like England must powerfully affect the minds and imaginations of men—must produce the conviction that Christianity is going down in the world. The Dissenters, we repeat, know all this perfectly well. They have made their choice between Light and Darkness, and their choice is for Darkness and against Light.

And, as the Bishop of Peterborough so well pointed out the other day, it is the very success of the Church's labours that so excites the impatience and hatred of her assailants. Their cry is "Now or never." The dragon in the Apocalypse was "full of wrath" because he "had but a short time." The Church must be overthrown at once, if at all. Her rapid growth, her large successes, threaten to make her position impregnable. They cannot endure the strengthening of the institution they detest. Give her but a few more years of such progress as she has recently made, and she may afford to smile at her adversaries. Churchmen may be thankful, says Dr. Magee, that their adversaries have at last aroused and united them for the task of Church defence. Her enemies have done more: they have shocked the conscience and the religious feeling of many who are not Churchmen. The Bishop of Peterborough rightly rests the defence of the Church before the nation on the two issues of Justice and Utility. The people will never, we believe, consent to the injustice of the State seizing upon property which it did not give and which was never given to it. They will declare that it is "not just to confiscate every single shilling ever given for "the endowment of the Church by pious "donors, from the thane or the burgher of a "thousand years ago down to the mechanic "and artisan of yesterday."

And, next, as to the issue of Utility. The people will realise the heavy cost of providing State education to replace those Voluntary schools which Churchmen will be no longer able to maintain. And the working-classes will, we believe, realise how great must be even the material loss—leaving out of sight the spiritual loss—which Disendowment would bring to them. The overflowing source of kindly and liberal help would be dried up; the charitable agencies in each parish would decay and perish, as well as those larger charities now mainly supported by Churchmen, when the latter were suddenly called on to supply some three or four millions a year for the support of their ministers. But, above all, there would be the loss of all religious ministrations and Church privileges, save those he pays for. He would, as Dr. Magee says, be disendowed and disinherited of that which is his birthright. We believe that the English people will take warning by what they have witnessed in other countries, and above all in France, and that they will decide rightly if they are properly informed on the question. The immediate duty of Churchmen is to ensure that this information shall be forthcoming.

THE GOVERNMENT AND FOREIGN AFFAIRS.

The advantages resulting from Lord Salisbury's foreign policy continue to be everywhere apparent. The Despatches on the Afghan frontier question, just published, are far pleasanter reading for Englishmen than Blue-books were wont to be under the late Administration. It is evident that the change of Government in England had its due effect in convincing the Czar's advisers that they no longer had anything to hope from a policy of shuffling and procrastination. On the 16th of April M. de Giers distinctly offered to allow Afghanistan to possess Zulfikar in consideration of Russia being confirmed in the possession of Penjdeh. Only a few days previously the Indian Viceroy had informed the Home Government that the Ameer seemed indifferent to the retention of Penjdeh, but that he attached vital importance to certain other points, of which the Pass of Zulfikar was one. The late Government, therefore, had little difficulty in agreeing to the Russian proposal to exchange Penjdeh for Zulfikar. But it soon became only too clear that the Russian diplomatists were playing their usual game, and on the 10th of June M. de Staal informed Lord Granville that Russia demanded such a delimitation of the frontier in the neighbourhood of Zulfikar as should ensure "the integrity of "the Russian communications in these parts." This declaration was tantamount to a Russian refusal to fulfil the undertaking with respect to Zulfikar. As Lord Salisbury has since pointed out, the frontier line proposed by the Czar's Government, even if it had given the actual possession of the floor of the Pass to the Afghans, which is doubtful, would have rendered its possession utterly useless, because the Russian lines would have been near enough to command the Pass from the neighbouring heights. On June 13 the Viceroy of India energetically deprecated any further concession to Russia as calculated to discredit our constancy and good faith in the eyes of the Ameer and his people.

The advent of Lord Salisbury's Government to power soon proved to the Russian diplomatists that they had to deal with a Ministry that was determined to uphold the interests of England. On the 1st of July the British Foreign Secretary plainly informed M. de Staal that he could not consent to the delay that would be involved in referring the settlement of the boundary question to a Commission; and Lord Salisbury also took care to point out to the Russian Envoy that what the British Government deemed of importance was, not the intrinsic value of the localities in dispute, but the pledges England had made to the Ameer—pledges made in reliance on the delicate agreement made by Russia to exchange Zulfikar for Penjdeh. M. de Giers still declining to give up the whole of the Zulfikar Pass, Lord Salisbury, in a firmly-worded despatch, dated the 17th of July, reminds the Russian Government of its deliberate promise of the 16th of April, on the strength of which England had entered into engagements with the Ameer, and expresses his disappointment that this consideration should have no weight with the Government of the Czar. At the time when the agreement to surrender Zulfikar was made, nothing was said either as to a portion of the Pass being retained by Russia, or as to the integrity of Russian communications. This difficulty, Lord Salisbury points out, was only suggested at a later date; he declines to admit that it in any way affects the force of the existing agreement; and he declares quite explicitly that it is impossible for England to depart from the position she has taken up. Upon this, M. de Giers, assuming a tone of injured dignity, intimates that "it is not the "habit of the Imperial Government to withdraw "from engagements voluntarily contracted," and then characteristically proceeds to argue that Zulfikar means, not the Zulfikar Pass at all, but "a point on the left bank of the Heri "Rud." But Lord Salisbury's firmness has nevertheless the desired effect. The Russian Government not only undertakes to leave to Afghanistan a portion of the Pass, but, "if "needful, to push still further eastwards the "limit of the territory to be ceded to the "Afghans," provided that this can be done without detriment to Russian interests; and on the 19th of August Russia herself proposes a frontier line, which having been approved both by the Viceroy of India and, with modifications, by Sir Peter Lumsden and Sir Joseph Ridgeway, was accepted—subject to these modifications—by the British Government. This frontier, which sufficiently coincides with that originally demanded by this country, has now been established by the Protocol of the 16th of September; and the spirit and skill displayed by the Conservative Government shows what might have been done a year ago by similar firmness and vigour on the part of their predecessors.

The same vigilance which has been shown in protecting our Indian Empire from Russian aggression is equally discernible in the promptitude with which the danger that threatened it from another side has been met by the Tory Government. French intrigue in Burmah can no more be tolerated than Russian interference in Afghanistan; and Lord Salisbury has exhibited equal determination in checking the one and in preventing the other. He has distinctly given France to understand that England intends her influence to be paramount in Burmah, and has elicited from the Government of the Republic assurances on this point which, for the present at all events, may be deemed satisfactory. It now remains to prove to King Theebaw himself that he will not be permitted to trifle with the demands of the British Government. There being scarcely any prospect of his acceding to the terms imposed by the Viceroy of India in the *ultimatum* just despatched to Mandalay, it may be anticipated that force will have to be employed to effect our object, and an expedition for that purpose is already being fitted out by the Indian Government. For the solution of the Burmese question no mere half-measures such as those advocated by Lord Ripon will suffice. The British intervention which has now become absolutely requisite in Upper Burmah should result in its annexation to the Empire. Nothing short of this can meet the obvious requirements of the case. To establish the Mengohn Prince on the throne under a British Protectorate could only postpone for a few years the necessity of taking over Upper Burmah altogether. The Prince has been brought under French influence during his stay at Pondicherry, and there is little reason to suppose that either he or any other Burmese Prince would prove a loyal ally to England. As to the plea suggested by Lord Ripon that the susceptibilities of the native Princes of India would be aroused by the annexation of Upper Burmah, it seems to us wholly devoid of force. The Indian Princes are perfectly aware that so long as they are faithful to the Empress-Queen they will be maintained in all their rights.

While every effort is thus being made to safeguard our Indian Empire, the necessity of securing the high road to India still imposes upon us the duty of maintaining our position in Egypt. In furtherance of this end, the Government is to be congratulated on the success of Sir Henry Drummond Wolff's mission to Constantinople, where the protocol between Great Britain and Turkey has been signed this week. Nothing is yet positively known as to its provisions; and meanwhile we entirely decline to believe that any arrangement whatever has been arrived at as to the termination of the British occupation of Egypt. It may, in fact, be taken for granted that England will not leave Egypt until and unless Egypt is able to stand alone. But since that is a prospect not in the least likely to be fulfilled, this is really only another way of saying that the British occupation will be indefinitely prolonged. For the rest, it seems probable that a Turkish Commissioner will accompany Sir Henry Wolff to Egypt, and that the Khedive's army will be recruited in Turkey and officered by Englishmen. The real advantage secured by Sir Henry Wolff's mission is the re-establishment of cordial relations with the Porte. The British Empire is the greatest Mahometan Power in the world, and the importance of securing the goodwill of the Caliph is sufficiently obvious.

The vigour of Lord Salisbury's policy is equally apparent, once more, in the line of action he has adopted with respect to the present troubles in the Balkan Peninsula. The Three Empires seem to have agreed among themselves to promote the re-establishment in its entirety of the *status quo ante* in Eastern Roumelia. It may be observed in passing that this determination to uphold in its strictest letter the Treaty of Berlin—a determination which is shared by Turkey, as well as by Servia, Greece, and Montenegro—is a sufficient reply to the unworthy sneers of Sir Charles Dilke, Sir William Harcourt, Mr.

Chamberlain, and Mr. Trevelyan at what they are pleased to consider the inefficacy of the Treaty to secure the objects which it had in view. But we agree with Lord Salisbury in desiring that it may be so far modified as to sanction the union of the two Bulgarias. There are substantial reasons for approving the union from the point of view of the Bulgarians themselves, apart from the important consideration that it is very desirable to establish Bulgaria as a strong anti-Russian State, which, under Prince Alexander's rule, it would certainly become. It is, of course, this fact that has determined Russia to oppose Prince Alexander's enterprise, and to insist on his deposition. The union of the two Bulgarias would perhaps necessarily involve the compensation of Servia at Bulgaria's expense; but there seems no serious reason why this should not be effected. Greece, on the other hand, could well afford to wait. At the invitation of the Porte a European Conference is to meet next week at Constantinople. If the Great Powers most intimately interested are determined to undo the union between Bulgaria and Eastern Roumelia, it will not be for England, who is only indirectly concerned in the matter, to resist their united wishes. But it is possible that Lord Salisbury's objections to the re-establishment of the *status quo ante* may meet with more support at the Conference than is at present anticipated.

RECENT SPEECHES.

The past week has been not less distinguished than its predecessors by an abundance of extra-Parliamentary oratory from prominent statesmen on each side. Mr. Chamberlain's rejoinder to the Brighton speech of Lord Salisbury, and the speech of Lord Randolph Churchill in Norfolk, have in some degree thrown all others—even Sir Charles Dilke—into the shade; just as in the preceding week Lord Salisbury at Brighton and Mr. Chamberlain at Trowbridge left comparatively little attraction for the less striking personalities of Mr. Goschen and Mr. Childers. Mr. Goschen's Glasgow speech, however, was one well worthy of attention. On a previous occasion he had declared himself a zealous advocate of the multiplication of small proprietors. He went so far as to say that even if they were accompanied with all the social and economical disadvantages attributed to them in France, he should still be in their favour on account of their political benefits. He overlooked that if peasant proprietors in France have not made revolutions, they have failed to prevent them; that their Conservative tendencies have generally been a caricature of Conservatism—a mere vague dread of danger to their position, now from one side, now from the other—accompanied with a narrow prejudice against other classes which has made their political action unreliable for good. He had also hoped much good from the abolition of primogeniture in Scotland, because by the Scotch law, as now applied to personal property, a certain portion must be left to a man's widow and younger children. In a hope that this might disintegrate large properties, he seemed to overlook what the analogy of cases of division elsewhere suggests. It is very likely that a landowner would encumber himself or his estate in order to buy up and pay off such claims, thereby fettering himself in all pecuniary matters in the very way which land reformers always denounce as preventing a landowner from doing his duty to his property. But at Glasgow Mr. Goschen struck a different note. His object now was to warn his hearers against the notion that by plundering or crushing with overwhelming taxation any one class the rest could become prosperous. He showed that land was less able to bear burdens, that capitalists made smaller profits, while the working classes were more prosperous. The inequalities so much dwelt on were, he pointed out, growing less instead of greater. There was less need than ever of special legislation against them. He protested against the notion of "ransom" and "insurance" applied to the possession of wealth. He might further have pointed out that great wealth, if not fully protected by law, is more able to insure itself than the property of the comparatively poor, to whom the protection of the State is everything. In lawless or half-civilised society, the Baron, or even the rich burgher, protected himself with his armed retainers or followers in a way not conducive to the public peace. It was to those who could not do so, those who were at the mercy of their powerful fellow-citizens, that the protection for which they paid taxes to the State offered the only means of enjoying their own in peace. Mr. Childers, who also dwelt much on economic topics, commenced by declaring his adhesion to Church Establishment in England, a declaration which was somewhat weakened by his stating that it was not a matter of principle. This, however, seemed to refer to his share in the overthrow of the Church in Ireland, and not to imply any disposition at present to concur in any similar legislation at home. He proceeded, however, to show the lengths to which he was prepared to go in Irish matters by the suggestion that the police might be placed under local control, the last hope of order being thus subordinated to bodies filled with the advocates and champions of lawlessness. His remarks on the progress and present advantages of the working classes with respect to taxation and prices were intended as a panegyric on the legislation mainly effected by the Liberal party. They form, however, an antidote to some of the declamations on the wrongs and misery of the working classes indulged in by his Radical allies. As to some of the duties to which he alluded, it must be remembered that the reduction of the tea and sugar duties was often pressed by Conservatives when other points were thought more important in Liberal budgets. And the last great reduction of the sugar duties was that effected by the present Lord Iddesleigh. As to the controversy over the financial proposals which wrecked the late Government, the gauntlet was taken up by Sir Michael Beach. He showed that there was no just basis for the charge that indirect taxation was made impossible by the vote which he carried against the beer duty. He pointed out the important fact that the equalisation of succession duties on land and personalty could not fairly be dealt with apart from the question of local burdens. If personal property is to enjoy that paradoxical exemption which throws the cost of education, the maintenance of the poor, the roads, and every other object to which rates are applicable, solely on owners or occupiers of land and houses as such, any question of justice as between payers of legacy and succession duty falls to the ground. The circumstances are in no way identical. Mr. Chamberlain's speech of this week cannot be said to have added anything to what was contained in his former orations. He repeats the assertion that the idea of a "fair price" is what particularly offends those who object to the compulsory taking of land for allotments. He will not see that a fair price to a willing seller may be a most unfair price to an unwilling one. If a man, from poverty or any motive of convenience, wishes to part with a collection of pictures, a library, or a stud of horses, he has to be content with the price that a purchaser will give for them. But if his pictures or his horses were taken by the State for a public collection or for the service of the Army, he surely might expect, in ordinary cases, a large compensation for the annoyance and vexation of being deprived of what he valued. Surely the same principle applies to a piece of land? If the owner is unwilling to part with it at a fair price, it is probable that its value to the purchaser is no compensation for the injury to his remaining property by its being taken away. And few bodies could be more incompetent than an elective body for the judicial process of deciding as to the compulsory taking of land, which now is carried out by Committees of each House of Parliament after a full hearing of counsel. Mr. Chamberlain's ideas on this subject are illustrated by his conviction that he had a serious charge to bring against Lord Salisbury because he had, by his agent, made some claim for compensation in a case of street improvement which a Committee had disallowed. It is precisely because such a question is *quasi*-judicial that no one expects a person affected in his private capacity to look at it with the impartiality of those who, being carefully selected as without private interest in the matter, are appointed to sit in judgment on Bills of this class.

Wednesday brought Lord Hartington again to the fore. He protests, rather with a sense that a protest is needed, against the idea that he and others of his school ought to leave the now Radicalised Liberal party. He endeavoured to repel the charges against the policy of the late Ministry, and to show that their successors were no more worthy of confidence. But, in order to do so, he fell into the strange error of asserting that the policy with reference to the Soudan had not been blamed till after the event. Something of the kind was hinted in debate last Session. But nothing can be more erroneous than to say that General Gordon's mission was approved by the Conservatives. Lord Salisbury denounced from the first the idea of sending General Gordon to carry out a policy of running away. The whole scheme of pacification of which that mission formed a part was recognised by him as foredoomed to failure. Lord Hartington's advocacy was especially directed to a reform of procedure in the House of Commons in the direction of abridging the rights of the minority. Lord Salisbury could not, he said, carry out even his limited programme without it. If this be so, it seems a confession that Parliament as a place of debate can no longer be a place of legislation. We do not know that Lord Hartington is a convert to Mr. Labouchere's view that all questions should be practically settled by discussions outside the House, who should only carry out a foregone conclusion. If so, legislation by plébiscite would be a far less cumbrous process. But Lord Hartington's view of the necessity of suppressing the supporters of crotchets on the Redistribution Bill is not to be forgotten. One who advocated the separation of the Franchise and the Redistribution questions, avowedly lest the latter should be too fully discussed, is not to be trusted when the liberty of debate in the Commons is concerned. And on the question of Parliamentary procedure we think recommendations from such a quarter deserve as much suspicion as if originated in Northampton itself.

SIR CHARLES WARREN'S RETURN.

The publication last week of the highly complimentary despatch in which the Secretary for the Colonies recalled Sir Charles Warren from South Africa appropriately coincided with the arrival of that gallant and distinguished officer in this country. The warm appreciation of Sir Charles Warren's services, expressed by Colonel Stanley on behalf of Her Majesty's Government, will be cordially shared by the nation; and it will be universally felt that the distinction which the Queen has been pleased to confer upon Sir Charles Warren is entirely deserved. At the banquet given in Sir Charles Warren's honour on Wednesday evening, the Colonial Secretary took occasion to mention the vast difficulties, both political and moral, with which Sir Charles Warren had had to contend. The expedition to Bechuanaland is one of the few expeditions of modern times that has successfully accomplished its mission without effusion of blood or loss of dignity. This is the more noteworthy, as, before the advent of Sir Charles Warren and the Expeditionary Force, not merely did lawlessness and deeds of violence prevail, but the filibusters and freebooters on the spot, as well as their friends and supporters in other parts of South Africa, had threatened to exterminate the Commander and his men, and to maintain their position as occupants of the territory of which they had taken forcible possession. Apart from the defiant attitude of the Boers in Stellaland and Goshen, there was cause to apprehend a union of their forces with the Boers of the Transvaal and the Free State Republics, and with the rabid "patriots" of the Paarl district in the old colony—a combination which might have caused considerable trouble and even have ended in actual hostilities. Happily Sir Charles Warren knew the character of the people with whom he had to deal, and showed them at the first meeting at Fourteen Streams that he had no intention of exposing himself to the treachery of a second Bronkers Spruit affair, the remembrance of which fully justified his bringing a squadron of Dragoons and a squadron of Methuen's Horse as an escort at his appointed meeting with President Kruger. Forewarned, he was always and everywhere forearmed, and gave all to understand that, though he should not use the sword unnecessarily, he was quite prepared to draw it whenever required. The outlaws whose proceedings had provoked British interference rejoiced to think that Sir Charles Warren's whole force would die in the wilderness for want of water. The horses of the cavalry and mounted men, and the transport animals, would succumb in greater numbers the further they proceeded into the country, and the men would become demoralised and decimated by thirst. These wild and ignorant people had no idea that abundance of water could easily be procured by sinking wells, and were terribly disappointed by the discovery that wells were dug all along the line of road at short distances. In addition to this, they saw the Artillery making its way up the country, and the Commissariat finding food without difficulty. They found, also, that the British force was not, as formerly, clothed in the familiar military uniform, but clad like "burghers"—the officers being undistinguishable from the men. As Sir Charles Warren said on Wednesday night: "We showed them "that our troops were ready at once to take "the field, and, whether English or Colonial, "they could march as rapidly as the best of "the filibusters, in addition to the qualifications they were already known to possess." The newly-raised irregular regiments drawn from the old Colony and from the Diamond Fields "made a most profound impression "upon the Dutch-speaking people of South "Africa. They had expected to see an undisciplined rabble, carrying fire and sword into "the land, full of vows of vengeance for the "slights that have been heaped upon them "during the past four years; but instead of "this they saw orderly troops, a squadron "pressing on day by day, in regular order, "treating the people with courtesy and showing every desire to avoid giving unnecessary "offence." When the Boers recognised the kind of force with which they had to deal, they wisely abandoned their contemplated resistance and returned to their original homesteads in the Transvaal country and elsewhere, leaving Sir Charles Warren master of the situation. They knew and felt that he was more than a match for them. Their kinsmen of the Transvaal were warned that, in the event of their assisting the filibusters, a demand would be made upon their Republic for compensation; and, considering that the Transvaal Government was wholly powerless to meet any demand of the kind, they perceived that resistance must inevitably result in a resumption of British occupancy of the Transvaal territory. Thus was brought about, to quote Sir Charles Warren again, "a bloodless peace with "honour."

But, besides these open enemies, Sir Charles Warren had to endure a secret opposition, hailing from the Capetown end of the old Colony, from men who were in sympathy with and abettors of their compatriots in Stellaland. The Cape Ministry, just come into office, were elevated to power by the united action of the Dutch party in the colony, and they promoted the line of policy which Messrs. Upington and Sprigg professed to advocate "in "the interests of peace." The promises made to the Boers at Rooi-Grond and Vryburg by these politicians, and the fictitious "agreements" into which they had entered, were such as could not for a moment be entertained by a Special Commissioner mindful of the honour of the British Crown and of the interest of the natives to whom the Imperial protection was now extended. The whole difficulty arose out of the conduct of Mr. Cecil Rhodes, a member of the Cape Legislative Assembly, who had succeeded Mr. Mackenzie as Special Commissioner, and who, acting upon the wishes of the Dutch party at Paarl and Capetown, had made concessions of the kind they desired. The genuine agreement had previously been made with the Stellalanders by Mr. Mackenzie on quite a different footing. Sir Charles Warren maintains that Mr. Mackenzie's settlement ought to be upheld. Mr. Rhodes's pretended "agreement" would unjustly deprive the natives of a vast extent of land, which Lord Derby encouraged them to fight for if necessary. Sir Charles Warren's proposals would satisfy all the just claims of the Stellalanders, while protecting the rights of the natives. Unhappily this controversy, as is painfully apparent from the official correspondence, brought Sir Charles Warren into conflict with Sir Hercules Robinson, the letter of whose instructions conferred upon him a superior authority by virtue of his being Her Majesty's High Commissioner. Sir Hercules Robinson took his cue from the Cape Attorney-General, the present Premier, Mr. Upington, of Rooi-Grond notoriety. These complications being all taken into consideration, it is a splendid testimony to the tact and judgment of Sir Charles Warren that he has accomplished a "bloodless victory," and is able to leave the country to be governed by a civil Administrator—a gentleman who is well qualified for the task, being not without experience of African difficulties, and one who, in establishing law and order in Bechuanaland, may, we trust, preserve from extinction a race of Kaffirs who, but for Sir Charles Warren, would have been "improved off the face of the earth" by their relentless Boer neighbours. Let but a firm hand now be shown under the new circumstances that will arise, and the lawlessness and unrest of the past will subside. The Boer aggression may take a different direction. The filibusters may emigrate, or "trek" eastwards and endeavour to gain ascendancy at St. Lucia Bay. If checked in that locality, and restrained from occupying the country, there remains for the Boers only the resources of emigration to still more distant regions, where these restless subjects may be left to their fate. So far, at all events, as Stellaland is concerned, their powers of mischief have been effectually curtailed by Sir Charles Warren.

Of the high estimation in which Sir Charles Warren is held in the Free State and on the frontiers of the Colony that have been most exposed to the evil influences of disorder and disaffection in Stellaland, the Cape newspapers afford abundant testimony. As Sir Charles Warren himself says: "I have found Dutch, Germans, English, and natives strongly in favour of the "course I have carried out, and the manner in "which I was received at the various centres "in the Orange Free State and the old Colony "is calculated to show the people of England "that the South Africander is grateful to the "mother country for having averted civil war "and for having given the country the blessing "of peace." At Bloemfontein, the capital of the Free State Republic, Sir Charles Warren was cordially received by the President, Sir John Brand; the Executive Council and the inhabitants presenting a complimentary address, and paying him all possible honour. At Kimberley, the centre of the important diamond industry, and in the adjoining townships he received a perfect ovation. He experienced similar receptions at Grahamstown, the capital of the eastern section of the Cape Colony, and at Port Elizabeth, the Liverpool of South Africa. Even Capetown itself was bound to honour the hero of the day, and that portion of the community that is thoroughly loyal, as being British in descent and feeling, enthusiastically showed its appreciation of the service rendered to South Africa by Sir Charles Warren and his force. Sir Charles Warren had already acquired distinction in North Africa; his services in South Africa have more than justified his appointment to a task of great delicacy and difficulty, which he has performed so thoroughly to the advantage of the Crown and the Colony. Mr. Upington and Mr. Cecil Rhodes arrived in England a fortnight before Sir Charles Warren. The Premier of the Cape and the ex-Special Commissioner of Bechuanaland will each, no doubt, make known his views as to the results of the enterprise of General Warren, whom, not so long ago, they found it convenient to malign and thwart. Sir Charles Warren has risen superior to political intrigue and treachery, and has fearlessly exposed the motives of the political agitators of whom these gentlemen are leading specimens. In whatever way they may attempt to educate the English people on South African affairs, public opinion at home will not be blinded to the fact that it is the people they were elected to represent in the Legislature of the Colony that will profit or suffer, as the case may be, if the plans and policy they submit to the Colonial Office in connection with the Protectorate in Bechuanaland are carried out; while it is the British taxpayer who will be responsible for any increased expenditure that may be called for by the realisation of their schemes. There are difficulties still connected with this new acquisition, and by unwise counsels and injudicious concessions more harm may be done both to the Colony and the Empire than can be cured in a short time. There is happily but little probability that the Colonial Office will permit its policy to be shaped by the representations of Mr. Upington and Mr. Rhodes.

LORD HARTINGTON'S DEFENCE.

Many people seem to have forgotten that on every principle of justice and honour the Marquis of Hartington is entitled to the reversion of the leadership of the Liberal Party. He earned that position by his patient and arduous labours as leader of the Opposition in the House of Commons during Lord Beaconsfield's tenure of office; and the fact that he cheerfully waived his claims in favour of Mr. Gladstone when that statesman chose to emerge from his retirement must strengthen rather than weaken his position in the judgment of honourable men of every shade of politics. When Lord Hartington, therefore, undertakes the defence of the late Government, the country listens to the words of one who speaks with more authority than any member of the late Cabinet, Mr. Gladstone alone excepted, can lay claim to. It is fortunate for the country that he who is second in command in the Liberal camp is not only a man of marked ability and experience, but a man of strict integrity. It is not, perhaps, so fortunate for the party whom he represents. The Liberal party lie under the disadvantage which oppresses the litigant who, with a hopelessly bad case, intrusts the conduct of his defence to a barrister who is encumbered with the scruples of an honest man. There are some apologists for the conduct of Her Majesty's late advisers, of whom one might say, as the renowned Captain Knockdunder said of his retainers, 'Deil the ane o' them has ever been brought "up to scruples." The most innocent of the devices of the less scrupulous of Liberal advocates is to imitate the tactics of counsel when defending a prisoner—to insist upon the points which tell, or may tell, in favour of the accused, and totally ignore the unanswerable facts which point to his guilt. This device Lord Hartington is too honest and too proud to make use of. He acknowledges that the main accusation against himself and his late colleagues is their conduct of affairs in Ireland and in Egypt; and he had the courage to meet the accusation in his speech at Grimsby on Wednesday evening. His defence is worth considering.

At the outset of his speech Lord Hartington complained of the coarse and abusive epithets which have been applied to the Liberal policy; he protested against his critics using language which is properly applied to criminals standing at the bar. We agree that it would be pleasanter if the use of such language could be avoided; but surely the speaker forgot that Liberal politicians were the first to introduce the practice. "This terrible indictment" was one of the stock phrases used by Radical orators and Radical newspapers in the spring of 1880. It was one of the chiefs of the Liberal party who insulted the Peerage of England by the words "You are beginning to be found out." The late Secretary for War cannot fairly complain that the foul words have come home to roost. He thinks it hard that the policy of the late Cabinet should be called "treacherous, "cowardly, bloodthirsty." The last of these epithets used to be a favourite one in the mouths of some of Lord Hartington's supporters when speaking of Lord Beaconsfield's Government; and some recent events seem at least to palliate the offence of those who may have lately imitated the bad example. We admit that no one, not the bitterest enemy of Lord Beaconsfield, ever called his policy treacherous or cowardly. How far the policy of Mr. Gladstone deserves these epithets, the defence attempted by Lord Hartington for that policy in Ireland and in Egypt may enable us to judge.

As regards Ireland, the broad fact is that during the Liberal Ministry outrage and murder stalked hand in hand through that unhappy country for many months together. What is the defence? "I thought at the time" [the time of Lord Beaconsfield's letter to the Duke of Marlborough] "that Lord Beaconsfield greatly "exaggerated the political danger of the agitation for the repeal of the Union which was "then going on, but that he underrated as "much the danger from the social agitation "which, unchecked by his Government, had "already come into operation, and which "menaced the disruption of every social relation in Ireland. The harvest of 1879 had "been a bad one; tenants were unable to pay "their rents; distress was universally acknowledged to be general; evictions were becoming "numerous. . . . In such circumstances, "is it possible for any reasonable person to "contend that it would have been in the "power of any Government, by the exercise "of any policy, to have secured the maintenance of order and tranquillity in Ireland "by any policy they could have adopted?" Here it is admitted that when the late Government took office, they, or at least the then Secretary of State for India, knew that a social agitation was rife which "menaced "the disruption of every social relation in "Ireland;" yet the Peace Preservation Act, which was at least an intimation that the Executive had a serious intention of preserving order, was allowed to drop; and for many months these murders and outrages went on, before the Liberal Government, with an obedient majority at its back, made any appeal to Parliament for additional powers. Is it not idle to say, with these facts before us, that it was not in the power of any Government, by the exercise of any policy, to secure the maintenance of order in Ireland? Another Government, with another policy, might at least have tried a little more vigorously to fulfil the first duty of a ruler. "We "failed, it is true; but the task was "so hard that no one could have succeeded." If this plea is to have any weight, all condemnation for failure, however disastrous, becomes impossible. Argument is superfluous; a Liberal Government can never be blamed, for the simple and sufficient reason that, as the past can never be recalled, it is impossible to prove with mathematical certainty that a Conservative Government would have done better. Lord Hartington's next line of defence is to lay the blame at the door of the Tory majority in the House of Lords for rejecting the Compensation for Disturbance Bill. This, at least, is argument. But the ground taken up by Lord Salisbury in opposing that measure is simply unassailable. If, said he, the distress in Ireland is so great as to call for relief, that relief must be afforded at the expense of the nation at large, not at the expense of one particular class. If the Government were ill-used in not being allowed to try the remedy they wished to try, is that any excuse for their long neglect to ask for exceptional and necessary powers for the preservation of the lives of the Queen's subjects? If the Lancashire cotton famine had given rise to riots and murder, and the Government of the day, finding themselves unable to repress the disorders, had introduced a measure compelling house-owners to allow the operatives to inhabit their houses rent-free, and had failed to carry their Bill, would they have been absolved on that account from the necessity of passing measures necessary for the protection of life? If Mr. Gladstone deemed that coercive measures were useless for that purpose, and that it was absolutely necessary to forbid evictions, his duty was plain—he should have dissolved Parliament and appealed to the country.

In defending the policy of the late Government in Egypt Lord Hartington had a still harder task. In the case of Ireland the late Cabinet are blamed for not taking steps which probably would, but conceivably might not, have proved efficacious. In the case of Egypt they are accused of not doing what all England knows ought to have been done. The chief points in the accusation are that they left the garrisons and the inhabitants of the garrisoned towns in the Soudan to perish, and that they basely deserted General Gordon and those whom he had, as our agent, enlisted in our cause. From the day when the British troops entered Cairo, we became responsible for the safety and good government of every Egyptian citizen, and more especially for the honourable treatment of every Egyptian soldier, to the extent of the means at our disposal. That responsibility was an immediate and necessary result of the annihilation of the power of the Egyptian Army. No disclaimers of that responsibility, no attempts to shuffle it away upon a dummy native Government, dependent on the breath of Lord Granville's mouth for its very existence, could avail in the eyes of God or man. As soon as trouble was threatened in the Soudan, Mr. Gladstone's Government should have foreseen that these outlying garrisons would be attacked, and at least have sent them instructions and assistance for their retreat. But no: that would have been undertaking too much responsibility—too much acknowledgment of it to please the Radical supporters of the Government, perhaps; but the responsibility was already there. The awful massacres at Sinkat and Berber followed. What is Lord Hartington's defence? "We "did not know then, and we do not know "now, that it was not possible for them to "make honourable terms of retreat." It is almost incredible that an English Minister should have no words but these to use, in defending himself and his colleagues for permitting the slaughter of the subjects of a country which was virtually an English dependency, as "we did not know that it was impossible for "them to save their lives by surrender."

But the blackest of all the misdeeds of the late Government is their conduct towards General Gordon. "Lord Salisbury says "that we sent General Gordon on the most "insane expedition that was ever devised," said Lord Hartington. No, it was not insane to send Gordon to Khartoum; but it was insane, and something worse than insane, to leave him there without men, arms, money, or definite instructions. It was cowardly to suggest that our agent was free to leave Khartoum when he chose, when the city had been beleaguered for weeks, and when his doing so would have left those who had trusted us and fought for us at the mercy of victorious savages; and it was foolish, and worse than foolish, to delay so long the despatch of the expedition. That is the accusation against Mr. Gladstone's Government. What does Lord Hartington say by way of defence? First, that the necessity for the expedition had not been clearly and indisputably proved before the expedition was sent out; secondly, that the sending of it was not delayed until it was "morally impossible for "it to succeed," because it was very nearly in time. It is difficult to speak with patience of such arguments. Khartoum was surrounded by the enemy, and all communication cut off, months before the expedition sailed. What more proof was needed that an expedition was necessary, if the town was to be relieved at all? As for the second defence, "the expedi- "tion was nearly in time, therefore it might "have succeeded," it has absolutely no meaning unless the conclusion is added, "therefore it was not delayed too long"—a conclusion which is absurd on the face of it. "True, we failed," says Lord Hartington, "but it was certainly not morally impossible "for us to have succeeded." Mr. Gladstone and his colleagues are not blamed for failing, but for fatally endangering success by their delay. We wonder what the inner thoughts of Lord Hartington and his friends were during those fatal two months when their irresolute chief was trying to make up his mind to give the order to start—then, or on that winter morning when the news came that all was over.

Lord Hartington ended his speech with the commonplace remark that he preferred to trust the party who had shown themselves anxious for reforms in the past, rather than the party who had resisted them, to carry out the reforms of the future. That, however, is not the question that will be submitted to the constituencies for decision. Neither candidates nor electors will confine their thoughts to the "authorised programme" of the Liberal party, to the exclusion of the "extra programme." Men do not ask for the judgment of any tribunal upon issues about which they and their opponents are practically agreed. The "authorised" or present Liberal programme does not very widely differ from that of the Conservatives; the "extra"—that is, the future—programme means the disestablishment of the Church, the establishment of small farmers at the cost of the ratepayers, and the gradual extinction of the Voluntary schools. The electors will not refuse to look at the future; and we may feel sure that they are as little likely to forget the past. That past, which Lord Hartington has attempted to defend, is marked at every step by fatal vacillation; it is stained not once nor twice by blood spilt in vain; and by it the electors will judge of the claim made by the Liberal party to the confidence of the country.

RELIGION AND ART.

An interesting and clever paper, to which we have already referred, was read by Mr. J. D. Seddino at the late meeting of the Church Congress, on the mutual influence of Religion and Art. The subject is an old one, but full of perennial interest; and in the present age, which seems in many respects to be an epoch of transition in the religious life of England, it is one which nearly everybody finds attractive. All the ancient religions, the Jewish among the rest, engaged the arts in their service; and it is still a practical question for to-day—to what extent, and under what conditions, is art a lawful and a really devotional accompaniment of Christian worship? The theory held universally, or all but universally, down to the time of the Reformation, was that all the arts might be used as helps to devotion—that the Church might freely adopt what she chose from the world of Art, as well as from the world of Nature. It was not necessary to destroy heathen temples; they had but to be cleansed and consecrated. Religion and Art were not identified; but it would hardly be too much to say that Religion absorbed Art. Nearly all the poetry, music, and painting, as well as the greatest triumphs of architecture, belonged for centuries to the Church. The Puritan theory was, on the contrary, that religion is a purely subjective thing, and is hindered, not helped, by the arts. The chastened feelings induced by long-drawn aisle and solemn chant, by Crucifixes and pictures of the Virgin Mother and the Saints, the Puritan regarded as not only useless, but dangerous—dangerous, in so far as they fostered the superstition, and aroused emotions which he looked upon as purely sentimental, apt to be mistaken for true religious feeling and likely to usurp its place. Granting his premisses, he was undoubtedly right in his conclusion that objects of art could not be tolerated in places of worship. So the churches were stripped, their altars hewn down, their windows shattered, and the carved work "broken down with axes and hammers." And yet, strange to say, the principle was never thoroughly carried out by any of the early Reformed bodies. Even the Presbyterians preserved a rude versification of the Psalms, and a system of Church-music, which was not without a certain pathos of its own. No one who has heard a Scottish congregation sing the tune called "Martyrs" can deny that some remains of art survived in worship, even on those rugged Northern shores. The only body of Christians who have really carried out the Puritan principle of Worship without Art is

the Society of Friends. The Quaker denounced music, painting, and poetry alike, as foolish, frivolous, and likely to be occasions of sin, in the world as well as in the church, on one day of the week as well as on another. The Friends alone have preserved their cold and rigid method of worship intact—cold and rigid, at least, it appears to outsiders, though contrived with the special aim of avoiding coldness and rigidity. To the other sects the metrical psalm and its tune were the thin end of the wedge. Art allowed in the drawing-room could not be banished from the chapel; and now we see the Congregationalist delighting in the measured chant and the prose-poetry of the stately collect, while the Presbyterian builds pointed arches and buys stained windows, very different from those which his fathers demolished.

In the Church of England, until recently, the preponderance of opinion has taken on this subject, as on so many others, a middle course. Many Churchmen have welcomed poetry, architecture, and music, while banishing painting and sculpture. The reason for this distinction is not quite apparent. To say that the two latter arts were forbidden because the productions of the brush and the chisel might have been superstitiously worshipped seems hardly a sufficient explanation; for many sacred pictures and pieces of statuary are not of a kind which could possibly attract any special devotion to themselves. At least the rule which has been not universally but pretty faithfully observed has led to illogical results. A picture of the "Nativity" or of the "Last Supper" is still by many thought lawful, so long as it is painted on glass, not on canvas; and (as Mr. Sedding pointed out) a Crucifix is permitted only if it is accompanied by images of the Two Thieves. Whatever may have been the case three hundred years ago, there is little risk now of any picture or statue receiving reverence of a superstitious character; and it seems a pity that our churches should be kept bare and cold-looking to avoid a danger which, so far as human eye can see, has passed away for ever. And if religion has lost something by the shutting out of some of the arts, there can be no doubt that these arts have lost a thousand times more by being divorced from religion. As Mr. Sedding said, the stream of religious life rolls by the modern artist, leaving him untouched, uninspired. In popular estimate the painter of our day "is one with a thrilling mission to "revive obsolete dress—an expensive purveyor "of mild stimulants for sluggish imaginations "—one with a vocation to paint coroneted "babes and fashionable men and women—a "man to 'sculpt' dirty boys and marble soap-"suds, after the Chinese manner." The English art of to-day is indeed almost void of religious feeling. To use Mr. Sedding's forcible words:—"Divine Revelation might be "an exploded fiction; the Church might be in "the ravening jaws of Hell; God might be dead, "for aught you learn of these themes upon "Academy walls." And it is quite true, as he goes on to observe, that the devotional works of the old masters do not supply the blank. They seem formal at the best, often grotesque. It requires a taste educated in art to appreciate and profit by them. Among well-known modern English artists Holman Hunt stands almost alone in his worthy treatment of the greatest subjects that the painter can touch; and until paintings are more widely employed as altar-pieces or church ornaments, it is pretty certain that there will not be a revival of religious art in England. The local Mayor, the Countess in long clothes, the belle of the ball, will continue to be more popular and more lucrative subjects than the "Holy Family" or the "Crucifixion."

Is there, after all, any good reason why pictures should not be allowed to adorn the walls of churches? The only one that is really of weight is that the "weak brother" might be offended. He might even persuade himself that it was his duty to give up going to church altogether if he found himself confronted there with religious paintings, lest he should be seduced into a "sensuous "worship." It can hardly be right, even for the purest purposes, to offend weak consciences and sow discord. Prejudices which are honest are not to be roughly trampled under foot. But those who are really desirous of rendering at once our churches more beautiful and more devotional, and our art more religious, will be disposed to ask themselves whether such prejudices cannot be overcome. The world rolls on; the young, with new ideas and fresh needs, take the places of the old. They who have been accustomed all their lives to see oleographs of sacred subjects on the walls of the mission chapel, are not likely to be shocked at finding oil paintings of a devotional character on the walls of the church. Prejudices, however sincere, have a trick of dying away in the face of a better-instructed majority; and there can be no doubt that anything which helps to make the externals of religion more attractive tends directly to strengthen the Church in the minds and hearts of the people. It has been often made a subject of reproach to the Church of England that she is only the Church of the better-educated minority; and although there is, perhaps, less truth in the reproach now than there has ever been during the last three centuries, it may be admitted that she does not sufficiently appeal to the emotional side of human nature. The English working-man is as emotional as the rest of mankind, though, with true British reticence, he takes good care to hide all expression of his feelings. Wesley's success was partly, though not wholly, due to the fact that he not only allowed for the strength and force of religious emotion, but designedly encouraged it; and Mr. Moody's success as a preacher in our own day may be traced to the same root. The power of painting over the feelings is indefinitely greater than that of spoken words, unless they come from the most eloquent of lips. It is hardly too much to say that he who has familiarised himself with works of art which have for their subject the great scenes of sacred history has a different attitude towards Christianity from that of one whose art education has been wholly "profane." And another modern mistake might be dissipated in some minds by a revival of religious art. People sometimes talk as if art were a good thing in itself, apart from any considerations as to its subject, its aims, or its method of treatment—as if pictures and statues exercised of necessity a refining and purifying influence. Men might as well say that books are good things in themselves, and must of necessity exercise a good influence. The truth is that many pictures, like many books, make people worse instead of better. If people were more accustomed to pictures which were really eloquent of good, which touched the heart by appealing to the sympathies on behalf of the great doctrines of Christianity, and purified it "by pity and by fear," some much lauded modern art would be universally condemned as an insult at once to good taste and to morality.

Reviews.

NEW NOVEL.

A change of children might seem almost too worn-out and hackneyed a theme for the most skilful novelist to be able to evolve a new series of incidents from it. But in *For Lilias** Miss Carey has succeeded in developing quite a new situation from the familiar germ, and, somewhat to change the metaphor, has built up on an unpromising foundation a story full of interest and of attraction. In the opening chapters we find a graceful and touching description of the way in which the little waif whom Capel Frere and his sister adopted made her first appearance one Christmas-eve in the garden of their quaint old Queen Anne's house in Kensington. It was well for "Marjory Daw," as she called herself in her sweet childish voice, that she fell into such kind hands, and the affectionate regard which the three felt for each other is pleasantly described. The waif has, not indeed a strawberry mark, but a tattooed anchor, on her left arm, and the experienced novel reader feels that he is let in for a story of the usual type, and that sooner or later she will turn out to be the daughter of some well-to-do person. But the experienced novel reader in thus thinking does not realise what is in store for him, and, when Marjory is claimed by so unpromising a parent as Mrs. Chard he feels somewhat at a loss. The repulsion and shrinking with which she regards her supposed mother cannot be due only to the contrast between the refinement of the Frere household in which she has been brought up, and the sordid surroundings and petty discomforts of her mother's life. But if Mrs. Chard be not her mother, there seems no adequate reason why should she lay claim to her. For she makes no pecuniary profit out of the claim, and gladly leaves her in the charge of the Freres, merely stipulating that her daughter should spend a week with her in every year. This week is a sore penance to Marjory, who cannot help feeling a strong repugnance against the want of truthfulness and of straightforwardness which she finds in her supposed mother. During one of her visits to the lodging-house which Mrs. Chard keeps, she finds some lodgers there in whom she feels much interest: a young girl—the Lilias of the title—and her sickly brother, the children of a very charming widow, Mrs. Carr. Mrs. Chard does all she can to discourage the intimacy; but, despite her discouragement, the two girls become fast friends. The key to the mystery is found when Lilias, driving Marjory in her pony-cart, meets with an accident, and is brought back unconscious. With an exceedingly bitter cry Miriam Chard reveals that Lilias, and not Marjory, is her real daughter; but Marjory is the only person who apprehends the revelation, and she becomes naturally anxious under these changed circumstances to discover who she herself is. Miriam makes Marjory swear not to disclose the secret till after her death, and then acknowledges that Marjory, not Lilias, is Mrs. Carr's child. She had during her mistress's absence in India been left in charge of her mistress's little daughter to bring up with her own. It was her mistress's daughter, not her own, who was lost; but in her terror and grief she substituted her own child for the missing girl, not from any deliberate scheme of advantage, but on the spur of the moment, and the deception was suggested by Mrs. Carr herself mistaking Miriam's daughter for her own. We have the less hesitation in supplying the key to the mystery, as it is not so much on the mystery itself as on Marjory's conduct after the discovery of it that the interest of the novel turns. Mrs. Carr and her supposed daughter are so devoted to each other that the true daughter shrinks from the revelation, even after Miriam's death sets her free from the unwise promise of secrecy. Though hungering for a mother's love she sacrifices herself "*For Lilias*," but in the end the secret is discovered under circumstances very cleverly worked up by the novelist. The study of Marjory's own character is very artistic, and the novel is one of unusual merit and interest, well maintaining the high reputation of the author of *Not Like Other Girls*. We think, however, that, having regard to the position which Capel Frere and Marjory have so long occupied towards each other, there is something which jars upon the reader in their marriage, and it was quite unnecessary to console Hurrell Wentworth and Margaret Ainslie.

* *For Lilias.* By Rosa Nouchette Carey. In Three Vols.—London: R. Bentley and Son, 1885.

SOME REVIEWS AND MAGAZINES.

The *Church Quarterly Review*, having traced the history of the *Te Deum* in a former number, now proceeds to undertake a similar inquiry into the *Gloria in Excelsis*. There is no doubt in this case of a Greek origin. It is the "morning hymn" of the Greek Horologion; the Great Doxology, in distinction from the Lesser, the *Gloria Patri*. The various readings are not important, with the exception of the different version in the *Apostolical Constitutions*, which is shown to be later and more questionable than that in the *Codex Alexandrinus*. The conclusion is that the Hymn as we have it cannot be later than the fourth century, and may be two or three centuries earlier. In the West it is found as the Sunday morning hymn as early as the beginning of the sixth century, but was almost immediately appropriated to the Eucharistic Office. In England it has probably been used from the Mission of St. Augustine, though the A. S. Missals are of far later date. Next comes a review of Dr. Jessopp's *Diocesan History of Norwich*. The paper entitled "Buddhistic Theosophy" is composed of two very different parts, either of which might have been more adequately treated. The Buddhistic philosophy—it is not a *theology*—is a large subject, of which we have here only a fragmentary sketch. "The Buddhism," or "Occultism," of the "Simla Eclectic Theosophical Society" is a modern imposture which calls for a more complete exposure. When we hear of an English priest at Ceylon (we presume a C.M.S. Missionary) turning Buddhist, and a member of the Indian Civil Service at Simla in conjunction with a Russian widow pretending to "occult "mysteries," inherited from ancient Eastern sages, we require a fuller investigation of the fraud than is here given. The silly dupes at Madras and elsewhere may deserve compassion, but the Reviewer should have told us more of the exposure of the conspiracy which it seems has been made in India, with the result of the hasty flight of the Russian widow. The article on Canon Fremantle's volume of *Bampton Lectures* is too long and too lenient, though it accurately sums up Mr. Fremantle's position. His proposals for solving the Church and State question seem to amount to this: the State ought not to disestablish what ordinary people call the Church of England, but to deprive it of every distinctive characteristic, so as to include within it every sect. Canon Fremantle's conception of the Church is that portion of humanity which is inspired by unselfishness and love. Human justice, in its highest sense, is the Church's chief aim. We must be careful not to ascribe to Christianity a sacerdotal or even a dogmatic basis. We must, in fact, identify it with moral goodness. The objects of faith are incapable of definition. In this system there is, of course, little room for Sacraments, and not much for Public Worship. The Catholic Church, to Mr. Fremantle, apparently means only certain nations which are popularly called Christian. What other people call the Church is a mere branch of the Civil Service. God is conceived "not as separate, but as a spirit "pervading the universe"—language savouring of Pantheism. Of a God as a Personal Being Mr. Fremantle seems to have no definite conception. Our Lord's "Divinity" is merely His moral supremacy. The centre of Christian theology lies in His character. The manifestation of His Divinity is not bound up with any particular view of the Divine Nature metaphysically considered, nor with miracles, nor with His Resurrection regarded as a physical phenomenon. Christ our Lord is not described by Canon Fremantle as Himself the Word of God—only as the complete expression of the Divine Word. These are samples of Canon Fremantle's doctrine—a fair specimen, we fear, of the Balliol teaching of the present day. More space might well have been accorded to the completion of the very promising article on "The Old Irish Church," which is abruptly cut short. The paper on "Luca "Della Robbia and his School" is thoroughly satisfactory; and Lansdell's *Russian Central Asia* is reviewed with equal care. Four articles are on subjects more closely affecting the Church. The extremely lucid and well-reasoned paper on "The Apostolical Succession" takes up the note struck by Dr. Liddon in his recent consecration sermon, and explains the apparent hesitation of some Anglican divines. The controversy between Dr. Hatch and Dr. Liddon was noticed some time ago in detail in our columns. The question at issue was, it will be remembered, whether the office of Bishop is or is not of the essence of the Christian Ministry. The writer in the *Church Quarterly* observes that the Bishop of St. Andrew's, in his endeavours to reconcile existing differences between Presbyterianism and Episcopalianism, shrinks from "unchurching" the former. "It is obvious," he continues, "for "the Kirk to retort by demanding why he brings "his English Orders into Scotland, disturbing a "ministry as 'valid' as his own. The sole "justification of the Anglican Communion is the "Apostolical Succession of the Episcopate. This has "always been the weak point with English Church-"men; they are so afraid of 'unchurching' others "that they go near to unchurch themselves." The mind of the English Church herself is at any rate clearly enough expressed. Presbyterian ministers must receive the imposition of Episcopal hands before they can officiate in our churches, while from a Roman priest nothing is demanded save subscription. If the Episcopate be only "an "archæological treasure, or a venerable form of "Church government"—to borrow Dr. Liddon's phrase—the maintenance of such a barrier between the English Church and the Reformed communities would be indefensible. The democratic basis of the ministry, which is the gist of Dr. Hatch's answer to Dr. Liddon, is the entire principle of English Dissent. Dr. Hatch maintains the "free right of "organisation" among individual Christians. How and when did it begin? When the three thousand souls had been baptised on the Day of Pentecost, and "continued steadfast in the Apostles' "doctrine and fellowship, and in the Breaking of "the Bread, and in the prayers," it can hardly be contended, says the Reviewer, that they were free to break away from the fellowship of the Apostles, and set up other ministries for themselves. But, if not, when and how did they acquire the freedom? If any two or three individuals were empowered to escape from the Church and frame a new organisation, where would reside the power to bind and loose on earth? Hymenæus, Alexander and Philetus would be free to excommunicate St. Paul, and every presbyter to rebuke Timothy. What was the sin of the Corinthian schismatics? Did those who left St. John's communion merely exercise their "free right of association?" If not, where is the line to be drawn? But Dr. Hatch's history, as the Reviewer shows, will not hold water. It is simply not true that "different "forms of organisation have been developed "by the force of circumstances as the ages have "gone on." Till the sixteenth century the whole Church held the Episcopate to be essential to its organisation. Even the seceders from it who at that period formed other organisations never claimed "a free right of organisation." On the contrary, they appealed to the usage of Apostolical times in their own justification. Why, then, should we be expected to admit a ministry which the parties themselves do not claim? Presbyterian and Dissenting ministers do not pretend to be priests in Holy Orders of the Catholic Church. They acknowledge no grace in Ordination, and only profess to derive their commission from the people. Why, therefore, ask us to unchurch ourselves in order not to unchurch them? "If we deny them," observes the Reviewer, "the power of consecrating and offering the "Eucharistic Sacrifice, it is only what they them-"selves deny with greater vehemence. The Pres-"byterian commission is not in *pari materia* with "Catholic Orders. There is no intolerance in "denying its validity for purposes which it does "not believe in." In short, as the writer in the *Church Quarterly* observes with admirable force, the denial of the necessity of Episcopal Ordination would make the English Church guilty of the utmost inconsistency and intolerance. Apart from the Apostolical Succession there can be no sin in schism, no check on the "freedom of "organisation." As the Churches of the New Testament continued steadfast in the Apostles' doctrine and fellowship, so all Christian organisations at this day, however their ministers may be appointed, still profess to do. Practically, therefore, all pretend to the Apostolical Succession. "The difference is that in "the Episcopate the succession is historical; in "others imaginative." To the Church the succession has descended by unbroken transmission; by the sects it is assumed with no other sanction than the consent of their members. "The one "is the Witness and Keeper of Holy Writ; the "others are mere readers in books received from "another, which they expound in their own "sense." The Church's Ministry is an Order instituted by the Holy Spirit; the ministry of the sects is an office to which all have an equal right. "The one, in fact, is the commissioned "ambassador for Christ; the others are volun-"tary interveners, who, whether established by "law as in Scotland, or protected by law "as in England, are still only of man and "by man, with nothing but their own word "to attest the will of God." The inquiry "Did the State endow the Church?" is answered in a paper that might well be reprinted by the Church Defence Institution. It is a concise and complete answer to the baseless assertions of Dissenters too often accepted and repeated by Churchmen from sheer ignorance. We are not so well pleased with the other papers. Nothing can excuse the deception practised on the Legislature

and the Church in the false title of the "New "Pluralities Act." The measure itself is one of the old bad school of Parliamentary Church Discipline from which we had hoped the Ecclesiastical Courts Commission had effectually delivered us. It is in every respect a reactionary measure, conceived in the worst spirit of the schoolmaster-Bishop. It casts an unmerited suspicion on the clergy, and affects to clothe the Bishops with responsibilities which they are neither willing nor competent to discharge. Of the Revised Version of the Old Testament we wrote at length last week. We gladly admit that it is very superior to the New; it differs less from the Authorised. For the same reason we should prefer to have neither of them. We are not shaken by the persistent efforts of the Revisers to blow their own trumpets in the press and at the Church Congress. The advantage of the Old Testament Company was in being free from the temptation to invent a new text; but this it seems is now in course of being constructed by Dr. Ginsburg, whose "Massorah" occupies eight pages of the "Short Notices." Like most of our crude impatient schemes, there is no sort of finality in these reforms.

Blackwood's last story, "The Crack of Doom," is not equal either in design or execution to "Fortune's Wheel," which has developed into a really good novel. Neither can we say much for the novelette called "A Polish Elias," or the dreary "Musings without Method." Lord Lytton's *Glenaveril* is favourably reviewed, perhaps too favourably reviewed. To our mind "The "Negroes of the Congo" is better stuff. The writer has spent two years with the International Expedition, and formed a much higher opinion of the negro proper than is commonly held in England. In his home on the banks of the great western river he is far from being the ignorant savage we imagine. Superstitious he is, no doubt, having more reverence for the Unseen than is approved by our scientists; but his reasoning powers are of a high order, and his practical capacity astonishing. No man of science among us could be more sublimely contemptuous of all fetishism except *his own*. That he is cruel, lustful, and savage cannot be denied: the condition of the women is frightful. One tribe which we should like to hear more of is ruled by queens and female chiefs, and the contrast is greatly to the credit, as well as comfort, of the ladies. The new "International" State directs its efforts to the prohibition of human sacrifices, the extinction of feuds, and the promotion of commerce. The French policy, we are told is to crush the natives, the Portuguese to bully them, and the English to pamper them. The new State is likely to hit the happy medium, if it does not "succumb to the mighty cupidity of "Europe, or, what is more likely, fall to pieces "from internal maladministration." The paper on "Competitive Examinations in China" shows us the original and full development of our feeble imitation. In China the system is thorough: all civil employment from the lowest grade to the highest is the prize of competitive examination. Grey-bearded students of seventy present themselves for honours. There is a special degree for men of fourscore. Fancy Mr. Mundella examining Mr. Chamberlain in agriculture and the burdens on land! or Mr. Gladstone obliged to say what he thinks without ambiguity! The "Land "Question" is a solid sensible article, by a writer who well understands his subject. We wish we could feel as certain on the sanguine hopes of the writer on Ireland. That is the weakest point in Lord Salisbury's Manifesto, though it is certain, in spite of Mr. Gladstone's ambiguous allegation, that his Government could not and would not have attempted to pass any Crimes Bill whatever. The three refractory Cabinet Ministers were sure to resign, and the Ministry preferred to be turned out by the Tories rather than submit to a verdict of *felo-de-se*.

The *Nineteenth Century* enjoys the advantage of an admirable paper by the Bishop of Carlisle on the "Uniformity of Nature." The Bishop is an accomplished dialectician, and is never more felicitous than in exposing the fallacies of the dogmatists on physical science. They argue without defining their terms, and are constantly inferring more than is contained in their premisses. "Nature is *not* uniform: it is uniform in some "departments, as in the mechanical action of the "solar system, but in other respects," with regard to "size, arrangement, density, in fact every "element of planetary existence, variety which "defies all kind of classification, not uniformity "is the undoubted order of Nature." The, limited uniformity of physical nature has no application whatever to miracles and spiritual forces professedly outside its action. Again, the uniformity, such as it is, is largely set aside by the action of the human will; how much more if the potency of a Divine Will be admitted? The scientists are always aiming at theological consequences, while at best they have secured only a working hypothesis in physical investigations. We wish the Bishop would turn his "bullseye" on that preposterous sham, Mr. Drummond's "Natural Law in the Spiritual World." Mr. Borlase, M.P., contributes an article on "Parliament and the Church," which, except for its conclusion, might be accepted by every good Churchman. He shows that the doctrine and discipline of the Church of England are matters with which the House of Commons "can have no possible qualifi-'cation to deal." They ought to be left to Convocation. This is just what was proposed by the Bishop of London's Bill, which the Dissenters opposed. Mr. Borlase demands, as the price of this manifest justice to the Church, that she should be despoiled of all her property and turned out naked to beg her daily bread in the streets. With him "Disestablishment" means only Disendowment, and "Liberation" is exceptional legislation for destroying Church organisation. Mr. Traill contributes an interesting paper on "The "Novel of Manners;" and the Rev. H. Kendall a foolish one on "Natural Heirship," amounting to no more than that we are all the children of Adam and Eve. "The Lesson of Jupiter" has nothing to do with the planet, but is one of Max Müller's favourite "chips" of comparative mythology. The other papers are "The Ques-"tion of the Land," by Mr. Shaw-Lefevre; "Eton Reform," by J. W. Cornish; "Gold "Scarcity and Depression of Trade," by Moreton Frewen; "Female Labour in Australia," by Jeannie Lockett; "Ironclads and Torpedo "Flotillas," by Admiral Fremantle; and "The "New Star in the Andromeda Nebula," by Mr. R. A. Proctor.

The *Contemporary* is decidedly a superior number. The Duke of Argyll's masterly exposure of the Land Reformers is quite refreshing for its sound common-sense reasoning. If the new electors will only listen to those who know, in preference to the agitators who trade upon ignorance and cupidity, they will save themselves from many a disastrous delusion. Cardinal Newman makes mincemeat of Professor Fairbairn in a paper on "The Development of Reli-"gious Error." Professor Stokes gives a very instructive history of the rise of Plymouth Brethrenism in his account of John Nelson Darby. Another superior paper is a delightful ramble on a Kentish Heath, by Phil Robinson. Lady Brassey is a charming writer, but we could wish her a better subject than toadying Mr. Gladstone in Norway. Mr. George Baden Powell recounts the enormous expenditure of English money in South Africa; amounting, he reckons, to at least thirty millions already "sown as seed," and still watered by a continuous expenditure from English taxation, with little produce for want of a definite native policy. Mrs. Arthur Jebb argues for Recreative Learning and Voluntary Teaching. Mr. Stansfeld, M.P., examines the Liberal Programmes with a dissatisfaction that sheds a fresh light on the unity of the great Liberal party. The "umbrella" must be wide indeed that is to cover this happy family. Mr. Stansfeld seems to prefer being out in the open. Mr. Alexander Anderson contributes some good verses on "Heine before the Venus of Milo." "Contem-"porary Life and Thought in Turkey," by an Old Resident, with the usual "Contemporary "Records," by Canon Creighton and Professor Garnett, complete the issue.

In *Macmillan* Mr. Walter Pater contributes some *pseudo* extracts from an old French journal giving an account of Anthony Watteau, under the title of "A Prince of Court Painters." Mr. M. O'Brien supplies "Notes in a Swiss Village." "Macaulay and Sir Elijah Impey" is a review of Sir James Stephen's recent publication. The question "Was Giordano Bruno "really burned?" is answered in the affirmative by Mr. R. C. Christie. Mr. Bradley complains of the difficulties of "Continental "Trouting"—meaning English angling in French rivers. Philo Celt writes on "The Extension of "Local Government in Ireland;" Mrs. Ritchie continues her novel "Mrs. Dymond." Under the ancient name of "Tarentum," Miss Ross describes the modern town of Tarants, or rather the procession on Good Friday which she happened to see there. A few scraps from antiquity are collected, and there is an account of the *tarantismo*, which she did *not* see, because the insect is only venomous in the hot weather.

We have received from Messrs. Bemrose the *Ladies' Treasury*, which includes a number of fashion plates for autumn; from Messrs. Sampson Low and Co., *Decoration*; from Messrs. Wells Gardner and Co., *Church Work*; and from the Church of England Sunday-school Institute, the *Church Worker*, the *Church Sunday-school Magazine* (containing an article on the "Religious "Instruction of Children of the Upper Classes"), and the *Boys' and Girls' Companion*.

Mr. F. A. Hoffmann's little *Catechism of Politics* (Ward and Downey) deals in admirable commonsense fashion with some of the leading political questions of the time. We can specially recommend it to the attention of Conservative lecturers and speakers, whom it will supply with many instructive facts and convincing arguments.

Correspondence.

HARVEST FESTIVALS.

To the Editor of the JOHN BULL.

Sir,—May I be allowed a short space in your valuable columns to make a suggestion on the above subject? It seems to me that the true spirit of the service is greatly lessened by so many services in the various churches on different days, extending for more than a month, making people quite tired of the name. Surely it would add to the reality of the thanksgiving were it arranged, as Hospital Sunday is, that in every church in London and the districts there should be a Harvest Festival on the same date; thus all would join in a universal praise to Almighty God. It would also, in some way, prevent the continual wandering that there is now from one church to another, wherever there may be a Harvest Festival; and a third benefit would be, that it would tend to increase the offertories, which could, with great advantage, be devoted to charitable objects, either at home or abroad, and would also prevent what exists now, that one church is drained of its congregation and their offerings by a neighbouring church where there is a Festival. Yours, &c.,

Oct. 15. A CHURCHMAN.

DEATH OF THE BISHOP OF MANCHESTER.

Dr. James Fraser, Bishop of Manchester, died unexpectedly at his residence, Higher Broughton, at a quarter to one on Thursday afternoon. He had been ailing since August, when he caught a severe cold whilst residing in Gloucestershire, and though his medical advisers detected a clot of blood in the main artery, he was able to transact the lighter business of the diocese, and on Tuesday last he took part in a service at Manchester Cathedral. On Thursday morning when he rose at ten o'clock he was unusually well, but while dressing he became dizzy and vomited violently. At half-past twelve his speech became impaired, his breathing became more difficult, and he expired at the time mentioned, the exact cause of death being an embolism formed in one of the main blood-vessels. The Bishop of Manchester was in his sixty-seventh year, having been born at Prestbury, near Cheltenham, in 1818. His earlier education was at Bridgnorth and Shrewsbury Grammar Schools. Thence he proceeded to Lincoln College. His University career was one of exceptional brilliance, obtaining, amongst other honours, a first-class in the first classical school, the Ireland scholarship, and a fellowship at Oriel. In 1847 he left the University and took the College living of Cholderton, in Wiltshire, with an entire population of 177, a strange training for one who was to gain his greatest honours as Bishop of a crowded diocese like Manchester. His affection for his first charge never deserted him. There, a year or two ago, his mother, for whom he always showed intense affection, was interred, and thither his own remains will be conveyed for burial. After acting as Chaplain to the late Bishop Hamilton, and as Prebendary and Chancellor of Salisbury Cathedral, he became, in 1860, rector of Ufton Nervet, took an active part in the Duke of Newcastle's Commission on Elementary Education in 1858-60, and succeeded Bishop Lee on January 18, 1870. His work in Manchester has been wonderfully successful, and his popularity was not confined to any sect or denomination; Dissenters as well as Churchmen gave enthusiastic reception to the value of his work. The news of his death came with all the suddenness of a shock, and there were expressions of regret from every class. The see of Manchester covers 845,904 acres, containing close on two million souls. Dr. Fraser was regarded throughout this extensive diocese as the Bishop of all denominations, and he was loved and trusted by every branch of the great community. Bishop Fraser was married on the 15th January, 1880, to Miss Duncan, of Bath. He leaves no family. Besides his merely ecclesiastical engagements, which have been continually heavy, Dr. Fraser has taken a leading part in every important social movement in the district; indeed, it is probable that his breakdown was indirectly due to overwork.

THE TAIT MEMORIAL.

The altar cenotaph erected in Canterbury Cathedral to the memory of the late Archbishop Tait was unveiled on Tuesday by the Archbishop of Canterbury, in the presence of a numerous and distinguished assembly, which included the Lord Lieutenant of the county (Earl Sydney), Earl Granville, Sir Walter Stirling, the Dean of Windsor, Sir John Hanham, Sir James Parker Dean, Mr. W. N. Nicholson, M.P., the Bishop of Dover, the Dean of Canterbury, and the Mayor of Canterbury.

The monument is one of great artistic beauty, and is composed of white marble, richly inlaid. Inscribed upon the centre panel on the north side is the following epitaph, composed by the Dean of Llandaff:—"A great Archbishop, just, discerning, dignified; a statesman wise to know the time and resolute to redeem it. He had one aim, to make the Church of England more and more the Church of the people, drawing towards it, both by word and good example, all who love things true and pure, beautiful and of good report." The panel facing the south was as follows:—"Archibald Campbell Tait, born Dec. 21st, 1811. Dean of Carlisle, 1849, Bishop of London, 1856, Archbishop of Canterbury, 1869. Died, Advent Sunday, Dec. 3, 1882." The recumbent figure by which the monument is surmounted has been executed from a bust of the late prelate, executed for Her Majesty, and the facial expression has been reproduced with striking accuracy. The figure is in Saravezza marble of rare beauty and transparency, from the newly reopened quarries in the neighbourhood of Carrara.

Assembling in the Cathedral library at the conclusion of the afternoon service, the Archbishop, with the clergy and laity, proceeded in procession to the site of the monument in the north transept. The Dean of Canterbury having read the Collect for All Saints' Day and that for the Third Sunday in Advent, the collect invariably used by the late Archbishop before preaching, the Primate unveiled the memorial.

The Bishop of Dover having spoken at the request of the Dean, the Archbishop said he was sure that it was a great satisfaction to all lovers of that Cathedral to know that the monument was one not unworthy of so great a shrine. There was something remarkable, and yet, perhaps, unintentionally significant, in the fact that the memorial was resting in one of the most beautiful portions of the Cathedral and nearest to the tombs of Archbishops Chichele and Howley, both monuments of times when the Church was passing through a tremendous crisis. In Archbishop Chichele's time the measure was already prepared for the disestablishment of the Church of England, for forfeiting its goods and revenues, and applying them to the maintenance of almshouses and hospitals. Archbishop Chichele had been much maligned with the imputation that it was by a stroke of worldly policy, regardless even of bloodshed, that he averted that great calamity. But the calamity was never so near, and they trusted it never would be so near, the Church of England as it was in those days. Then, again, they knew that when Howley came to the See the heavens seemed black indeed for the Church of England. The time of Chichele was followed, not a long time after, by the Reformation—indeed it had already begun—and the half-century that elapsed after Howley came to the Primacy was unlike any other half-century for the intense activity that distinguished every part of the Church, and for the appreciation which its labours received. Archbishop Tait had wonderful political wisdom, which never seemed to be political, and the power of reading the thoughts, feelings, and impressions of the nation, as if they were the thoughts passing through the mind of one man. He had the power not of opposing or attacking, but of just throwing in matter for reflection, which many times changed the minds of those who heard him. That same great characteristic came out in his daily life. Friends would never forget the gentleness of his warm friendship, while equally impressed on their minds would be the sagacity with which he met their daily common difficulties. Then again he strove, as the inscription on the cenotaph recorded, to make the Church of England the Church of the people—to make it the poor man's Church. He thought that if one were to choose out one scene typical not only of Archbishop Tait's life but of the great movement in the Church of his time, it would be the figure of the Archbishop, then Bishop of London, preaching on the steps of the Royal Exchange. One other point he would mention was the pride, happiness, and the peace of England. One great reason why her Church struck so deeply into the hearts of her people was that she had a married clergy, a clergy bound up point after point with all the interests and all the affections of the people, not standing apart from them looking down, however piously, upon what they did not understand, but a clergy which was a part of the whole people of the kingdom. Wherever Archbishop Tait's name was mentioned for those qualities called great he was sure to be remembered for the purity, beauty, and peace of his great trials, the tragic trials of his domestic life. In the second lesson of that day occurred the words:—"Except a man bear his cross and come after Me he cannot be My disciple." Their revered one, their loved one, their *vir desideratus* in the beautiful old language of the past, bore that mark of Christian principle; he bore his cross, and bearing it he followed after his Master.

The Archbishop then pronounced the benediction.

CORRESPONDENCE ON THE CENTRAL ASIAN QUESTION.

Correspondence was issued on Thursday afternoon on the Central Asian question, the despatches, 109 in number, ranging from the 7th of February last to the 17th ult. In a telegram dated February 7, Lord Kimberley acquaints the Viceroy of India that the Russian Note proposed the following boundary line;—"Starting from the Heri Rud, about ten versts south of Zulfikar, the line would run by Karez Elias and Karez Sonnia to the rivulet of Egri Gueak, would follow the crest of the heights which border on the right bank of the rivulet to the ruins of Chemen-i-Bid, and thence to the chain of hills on the right bank of the Kushk to Hanzi Khan, whence it would run to a point north of Meruchak, which would belong to Afghanistan. From this point the line would follow the crest of the heights which border on the north of the Valley of Kaisor, and on the west that of Sangalak, and, leaving Andkhoi to the west, would run to Khoja Saleh."

Then follows correspondence on the subject of the zone of investigation between the Government and Sir Edward Thornton. On the 13th of April the Viceroy communicated an account by telegraph of the meeting with the Ameer at Rawul Pindee. After describing the proceedings at the durbar, the Viceroy says that the same evening he received the news of the Russian attack on Penjdeh, and communicated it to the Ameer, who showed less emotion than might have been expected. He declared his intention to resist to the utmost any invasion of Afghan territory. The Viceroy added that he had promised the Ameer aid in arms and ammunition, and possibly money, should war break out shortly between England and Russia. In the event of certain contingencies the basis of a satisfactory understanding with regard to our future action was laid before his departure. After describing the negotiations respecting the possession of Zulfikar and Penjdeh, Lord Granville telegraphed on May 4th to the Viceroy, describing the new arrangement with regard to the frontier, whereby Afghanistan would receive Zulfikar Gulran and Meruchak, the whole agreement to be embodied in a convention between England and Russia. The Viceroy found no objection to this proposal. On the 4th of May Lord Granville, in a telegram to Sir Peter Lumsden, expressed agreement with the views of the latter, though the limits of the frontier should be settled in London, and acquainting him that as negotiations would be resumed in London immediately it was desirable he should return with Colonel Stewart at once, and leave Colonel Ridgeway in charge of the Commission. Correspondence followed between the English and Russian Governments as to the definition of Zulfikar and the neutralisation of Penjdeh. On the 23rd of May the Viceroy telegraphed that the Ameer had agreed to the boundary proposed in Lord Kimberley's telegram of the 4th of May. On the 1st of July Lord Salisbury, in a despatch to Sir Edward Thornton records a conversation he had with M. de Staal, the Russian Ambassador, whom he had informed of the hope that the line might be settled in London, and that Her Majesty's Government could not recede from the engagement with the Ameer respecting the Zulfikar Pass; that an extradition treaty was advisable; and that communications between the Russian authorities and the Afghans should pass through an English officer. M. de Staal appeared to favour both ideas. In a despatch dated the 18th of July, Lord Salisbury describes a further interview with M. de Staal, in which the latter recommended the Zulfikar question should be referred to a Geographical Commission, but which proposal Lord Salisbury rejected. M. de Giers, in a despatch to M. de Staal on the same date, says that when Zulfikar was exchanged for Penjdeh it was not understood that the pass was meant. Colonel Ridgeway telegraphed as follows on August 2:—"Captain Maitland, who is the only member of the mission who has examined the Zulfikar Pass, writes to us from Danlatyar that, provided Russians are kept away from Karez Elias, the possession of the western of the two defiles forming pass will be sufficient for Afghan interests." Russia subsequently proposed that the line should leave the Heri Rud, dividing the defiles in such a manner as to leave Russia the two eastern exits, which would allow them to close the approach to their territory on that side. This was submitted to Colonel Ridgeway, who suggested that, considering the conflicting descriptions of the territory, the line could perhaps

be best settled on the spot. Major-General Sir Peter Lumsden, in a memorandum of the 3rd of September, expresses approval of the line proposed, and on the same day Lord Salisbury, in a despatch to Sir Edward Thornton, said that the Government were prepared to accept the proposal of the Russian Government provided that the frontier line should nowhere approach the scarp of the western defile (including the edge of its northern branch) nearer than 1,000 yards, and suggesting other slight alterations. Lord Salisbury further acquainted Sir Edward Thornton on September 4, that from Penjdeh the Russian Commission should continue its labours in the direction of Zulfikar, and that the Commission for the demarcation of the frontier should meet within two months after the date of the signature of the agreement; and that the escort would be limited to one hundred men on each side. This was agreed to. The protocol embodying these conditions and the terms of the frontier line was signed on the 10th ult.

Ecclesiastical.

PREFERMENTS AND APPOINTMENTS.

Rev. G. Akehurst, to be Chaplain at Vevey.

Rev. U. H. Allen, to be Chaplain of the Eastern Smallpox Hospital.

Rev. W. Appleford, to be Chaplain at Tours.

Rev. S. B. Booker, to Vicarage of Chicheley, Bucks. Patron, Mr. John Greville Chester, of Chicheley Hall, Bucks.

Rev. R. G. Buckston, to Vicarage of Sutton-on-the-hill, Derbyshire. Patron, the Rev. Rowland Germain Buckston.

Rev. C. E. Cooper, to Vicarage of St. John's, Milford. Patron, the Vicar of Witley.

Rev. A. D. Crake, Vicar of Haven-street, Isle of Wight, to Vicarage of Cholsey, Berks.

Rev. W. F. Crosgrave, to Vicarage of Hunwick. Patron, the Vicar of Bishop Auckland.

Rev. E. B. Foreman, to be Chaplain of Steyning Union, New Shoreham.

Rev. J. U. Glanville, to be Chaplain of the Orphanage of the Sisters of Bethany, Boscombe.

Rev. C. B. Goodacre, to Vicarage of Thornton Curtis. Patron, Lord St. Oswald.

Rev. J. Greenlaw, to Vicarage of St. George's, Netherfield, Notts. Patron, the Earl of Carnarvon.

Rev. F. D. Hall, to Rectory of Mauby. Patron, Himself.

Rev. F. H. Hichens, Precentor of the Canterbury Diocesan Choral Union, to Vicarage of St. Stephen's, Canterbury.

Rev. R. Hindle, Curate of the Church of the Venerable Bede, Monkwearmouth, to the District of Eppleton. Patron, the Bishop of Durham.

Rev. W. E. Ivens, Vicar of Brize Norton, to Vicarage of St. James's, Edgbaston. Patron, Lord Calthorpe.

Rev. A. A. Knollys, to Vicarage of Oakwood. Patron, Mr. W. J. Evelyn.

Rev. E. Le Fevre, to Rectory of Grouville, Jersey. Patron, the Crown.

Rev. H. McNeile Mansfield, Vicar of Bourn, to be Rural Dean of Aveland, Nos. 1 and 2. Patron, the Bishop of Lincoln.

Rev. J. R. Mills, to be Perpetual Curate of Neasden-cum-Kingsbury.

Rev. J. Mould, Vicar of Rodbourne, to be Chaplain to the Lord Mayor-elect.

Rev. H. Newton, to be Perpetual Curate of St. Mark's, Kemp-town, Brighton. Patrons, the Trustees.

Rev. J. Orr, to Vicarage of St. James's, Ashtead. Patrons, the Trustees.

Rev. W. O. Parish, Curate of All Saints', Gainsborough, and Chaplain to the Union, to Vicarage of Longfleet, Poole, Dorset. Patron, Lord Wimborne.

Rev. E. C. Peake, to Rectory of Ashtead. Patron, Mr. T. Lucas.

Rev. J. T. Pearse, late Head Master of Birkenhead School, to Vicarage of Brabourne, Kent. Patron, the Archbishop of Canterbury.

Rev. W. L. Th. Purvis, to be Perpetual Curate of All Saints', Hamer. Patron, the Bishop of Manchester.

Rev. C. H. Reynolds, to be Chaplain at Bengal.

Rev. W. N. Ripley, Vicar of St. Giles's, Norwich, to be Honorary Canon of Norwich Cathedral.

Rev. E. Rudge, Chaplain-Superintendent of King Edward's Schools, Witley, Surrey, and Chaplain to the Saddlers' Company, to Rectory of Bramdean, Hants. Patron, the Lord Chancellor.

Rev. W. E. Scott, to be Chaplain at Bombay.

Rev. T. H. Sheriff, Incumbent of Holy Trinity, Birkenhead, to be Surrogate of the Diocese of Chester.

Rev. E. Smith, to Vicarage of Whitley. Patron, the Duke of Northumberland.

Rev. J. G. Smyth, Vicar of North and South Elkington, to be Prebendary of Bedford Manor, in Lincoln Cathedral.

Rev. J. Spittal, Rector of St. Luke's, Heywood, to Vicarage of Haven-street, Isle of Wight.

Rev. F. H. W. Thornhill, to Rectory of Offord D'Arcy, Hants. Patron, Mr. A. J. Thornhill.

Rev. E. D. Wickham, to be Rural Dean of Dorking.

Rev. W. H. Williams, Vicar of Portskewett, to be Rural Dean of Netherwent Deanery, Middle Division. Patron, the Bishop of Llandaff.

LICENCE TO CURACY BY THE BISHOP OF OXFORD.—Rev. George Frederick Driver, B.A., to St. Peter-in-the-East, Oxford.

LICENCE TO CURACY BY THE BISHOP OF MANCHESTER.—Rev. John Crowle Ellis, to St. Mary's, Oldham.

LICENCE TO CURACY BY THE BISHOP OF WORCESTER.—Rev. Henry Foster Pegg, M.A., to Sparkhill Chapel, Yardley.

OBITUARY.

Oct. 11, at Weston-super-Mare, the Rev. the Baron Bigsby, Incumbent of All Saints', Weston-super-Mare.

Oct. 13, at Lincoln, Albert Athelstane Wood, D.C.L., Rector of North Somercotes, aged 54.

Oct. 13, at Wetherham, Vernon Page, Rector of St. Tudy, Bodmin, aged 67.

Oct. 16, at Grafton Regis, the Rev. Barwick John Sams, for forty-seven years Rector of Grafton Regis-cum-Alderton, aged 81.

Oct. 16, at Brighton, John Babington, Hon. Canon of Peterborough, and for many years Rector of Cossington, aged 91.

Oct. 16, at Dawlish, the Rev. Robert William Burton, M.A., formerly Vicar of Willesden, and late Rector of Raheny, county Dublin, aged 79.

Oct. 19, at 105, Adelaide-road, London, N.W., the Rev. James Poulter, M.A., for many years Head Master of the Royal Grammar school, High Wycombe, Bucks, aged 82.

MISCELLANEOUS CHURCH INTELLIGENCE.

At the consecration of the Bishop Elect of Salisbury (Canon Wordsworth), in Westminster Abbey on Wednesday, the Archbishop of Canterbury will be assisted in the ceremony by the Bishops of London, Oxford, Rochester, Lincoln, and Southwell. The sermon will be preached by Canon Jelf. The enthronisation will take place in Salisbury Cathedral on the following Wednesday.

The Rev. W. M. Birch, Vicar of Ashburton, Devon, has consented to become a candidate for the proctorship in Convocation for the Exeter diocese, which Prebendary Kempe vacates at the next election.

The Rev. H. R. Heywood, vicar of St. Peter's, Swinton, has been appointed Commissioner for the Archdeaconry of Manchester under the Pluralities Acts Amendment Act.

The Rev. John Rogers, vicar of St. James's, Accrington, will be nominated as Proctor for the Archdeaconry of Blackburn, in the room of Archdeacon Rawstorne.

On Sunday sermons on Church Defence were preached in seventeen of the churches of Bradford.

Another of the Lord Chancellor's livings—that of Grafton-Regis, near Stony Stratford, Northampton, of the value of £227 a year—has fallen vacant by the death, in his 81st year, of the Rev. Barwick J. Sams, who had held the same for 47 years.

At a meeting of clergy and laity of the diocese of Salisbury, held on Tuesday, it was decided to erect a memorial to Dr. Moberly, the late Bishop of the diocese. It will take the form of a recumbent effigy in the Cathedral.

The Rev. J. Thompson Jones, B.A., curate of Llanfairfechan, has been appointed to the Minor Canonry of Bangor Cathedral, vacant by the appointment of the Rev. Owen Edwards to the Professorship of Welsh at St. David's College, Lampeter.

The Derby branch of the C.E.W.M.S., a correspondent informs us, have come to the praiseworthy decision that, providing the local Conservatives fail to induce a candidate to come forward to contest the borough, they will bring forward a Church Defence candidate of their own choice.

At the Church Congress, Mr. Beresford-Hope, M.P., stated that a crucifix in relief was now being prepared for the altar in St. Paul's Cathedral. The Lord Mayor caused the subject to be brought under the notice of the Dean, who has stated in reply:—"There never was any thought of a 'crucifix' in the common meaning of the word. What is true is that part of a design for a reredos is a representation, in relief, of the Passion, just as it is at present represented in painted glass in the east window, which has been for years in the Cathedral."

The question of enlisting the aid of the local press for the spread of Church teaching and influence is a large one. At any rate, it has two sides, as witness the following cutting from a Jarrow paper:—"The energetic vicar of St. John's intends to have harvest thanksgiving services on Wednesday next. The service will take place at the usual meeting-house, the Board schools, when the candles will be dispensed with, but the great shining light of the Gospel truth will shine brilliantly forth in the hands of the esteemed curate of Boldon parish, the Rev. James MacGrigor."

The Bishop of Bedford (Dr. How) has addressed a letter to a Conservative gathering at Stoke Newington, in which he says:—"I shall be very glad to be allowed to express, through you, my conviction that the disendowment of the Church will be a grievous blow to religion. At the same time, there are evils that I dread more than Disendowment. I foresee the greatest danger in such possible action of the Legislature as might ignore the corporate life of the Church, and by relegating the management of the sacred buildings or other Church property to parochial boards consisting, of course, of men whose qualification would be simply that of paying rates, do much to disintegrate the Church and give it at the best a congregational character."

At the Diocesan Conference at Chester on Thursday a resolution by Chancellor Espin objecting to free education as injurious was ignored, and the following resolution, proposed by Lord Egerton of Tatton, was carried: "That this conference deems it inexpedient at the present time to pronounce any opinion upon the proposal for free education, but deprecates any change in the management of our elementary schools which would injure them as places of moral and religious training." A resolution affirming the desirability of extending public school education to the middle and lower middle classes was also carried.

Mr. Prebendary Joyce writes to a contemporary the following summary of the reasons and authorities for translating *οἱ πρεσβύτεροι ἀδελφοί* "the Elders Brethren"—and not with the New Testament Revisers, "the Elder Brethren."

"The first cited translation (1) accords unquestionably with verse 2 of this chapter, such accordance not being the case with the Revisers' translation; (2) accords unquestionably with verse 6 of this chapter, such accordance not being the case with the Revisers' translation; (3) is strongly supported by verse 4 of the next chapter, Acts xvi., which is seriously antagonistic to the Revisers' translation; (4) has the authority of Irenæus in ancient times; (5) has the authority of Origen in ancient times; (6) has the authority of the Vulgate; (7) has the authority of the revered Bishop C. Wordsworth and of other eminent scholars in modern times; (8) has the authority of the American Company of Revisers at the present time; and, further, (9) there is the combined authority of the English Company of Revisers themselves, who in their translation of Acts xxi. 25 have unmistakably and emphatically informed the reader that the Presbyters of Jerusalem were among those who *wrote* the Encyclical Letter recorded in Acts xv. 23 *seqq.*"

One of the oldest clergymen of the Church of England has passed away by the death at Brighton, yesterday week, of the Rev. John Babington, Honorary Canon of Peterborough, in the 95th year of his age. Mr. Babington graduated at Magdalene College, Cambridge, taking his Bachelor's degree as far back as the year 1814. He was ordained deacon in 1814, and admitted to priest's orders in the following year by the Bishop of Peterborough (Dr. Parsons). From 1820 till 1859 he held the rectory of Cossington, in Leicestershire; from 1822 till 1835 he was vicar of Rothley, in that county; and he was rector of Walton-le-Wolds from 1867 till 1873, when he retired.

The *Weekly Register* says that the Rev. W. Southerden, curate of St. John's, Torquay, and formerly a worker with Mr. Lowder at London Docks; the Rev. Owen C. H. King, curate of Llantarnan, Monmouthshire; and the Rev. C. A. Burleigh Hart, formerly curate of Corrington, Lincolnshire, have joined the Church of Rome.

The clergy of Sunderland have arranged to have simultaneous sermons, in aid of the Missions to Seamen, on the Second Sunday in Advent, at the suggestion of Archbishop Long. The Church's season and the stormy month unite to make this a suitable time for calling attention to the spiritual needs of the crews of British ships.

Mr. Chaplin, M.P., as Chancellor of the Duchy of Lancaster, has offered the vacant living of Someroak, near Louth, to the Rev. James Bell, M.A., curate of Dorrington.

The Rev. Foster Rogers, who for the last thirteen years has been vicar of Barrow, near Chester, has resigned the living in consequence of ill-health. The living is in the gift of the Marquis of Cholmondeley, and is of the gross value of £430 per annum, with a population of 634.

The Llandaff Diocesan Conference will meet at the Town-hall, Cardiff, on Friday, the 30th inst., at eleven o'clock, when the reports of the committees appointed at the last Conference will be presented and considered.

A ten days' Parochial Mission at New Shildon Darlington, conducted by the Rev. T. R. Willacy, vicar of Thorganby, York, was brought to a successful close on Sunday night, when the church was crowded to overflowing. Throughout the week congregations of nearly two hundred had assembled at each of the evening Mission services, and on the only night when the weather was favourable upwards of two hundred and fifty were present. On Monday, Wednesday, and Friday the men employed in the North-Eastern Railway works were addressed during the dinner-hour in the saw-mill by permission of the authorities, and the fact that nearly a hundred and fifty men and lads attended on each occasion testified to the interest taken in these midday gatherings. On the afternoons of Monday, Wednesday, and Thursday there were addresses for women at the church; and on both Sunday afternoons there were services for men, the attendance last Sunday reaching 315. A solemn *Te Deum* was chanted at the close of the Mission.

A ten days' Mission has just been conducted by Canons Body and Carter and the Rev. W. R. Lloyd in the parish of St. Austell. The congregations have been crowded, and the addresses effective. The close of the Mission was marked by the opening of a new Mission church by the Bishop of Truro at Porthpean, a seaside hamlet of the parish. The church has been generously erected by Sir Charles and Lady Graves Sawle, of Penrice. It occupies a position of singular beauty, overlooking the bay of St. Austell. The architect was Mr. J. Arthur Reeve. The church is dedicated to St. Levan, patron saint of Cornish fishermen.

A memorial has been placed in the church of St. Michael and St. Mary, Easthampstead, by the parishioners and friends of the late Rev. Osborne Gordon. It consists of a window in the north side of the chancel, and a mosaic pavement within the altar rails. The subject of the window is the "Adoration of the Magi." A brass tablet has been placed on the adjacent wall, with the following inscription, written by Mr. Ruskin, who was an old friend and pupil of Mr. Gordon:—"This Window and Mosaic Pavement are dedicated to God's Praise, in loving Memory of His Servant, Osborne Gordon, B.D., Student and Censor of Christ Church, Oxford, Rector of this Parish from 1860 to 1883. An Englishman of the olden time, Humane without weakness, Learned without ostentation, Witty without malice, Wise without pride, Honest of heart, lofty of thought, Dear to his fellow men, and dutiful to his God. When his friends shall also be departed, and can no more cherish his memory, be it revered by the stranger.—JOHN RUSKIN."

For seven years the nave of St. Albans Abbey has been under restoration, and the Diocesan Court having granted the faculty after some opposition to Sir Edmund Beckett, LL.D., Q.C., F.R.A.S., Chancellor of York, that gentleman became, after some communication with Mr. John Oldrid Scott, whose father had done the previous work, his own architect, and besides contributing more than £50,000 he has designed the work, in which he has had the able assistance of Mr. John Chapple, formerly in Mr. Scott's employ. With the exception of the high-pitched roof of the nave, and the groining of that of the south aisle which was done previously, Sir Edmund has carried out the whole designs according to his own taste. The three porches at the west end, the work of John de Cella, have been restored in the Early English style, the centre one containing the symbols of the evangelists. There is an altar at the east end of the nave, quite independent of the magnificent canopied one in the choir, being erected by Mr. Gibbs. The St. Cuthbert's screen has been added to, the old lines being happily followed; but the canopied niches need some statues sadly, and the oak table with mahogany top forms a very mean altar for such a building. A handsome oak screen has been placed across the south aisle in line with St. Cuthbert's screen. There are thirty-four stalls of Riga wainscot, and the pulpit is of Cluneh stone, carved by Ruddock. The flooring is of Yorkshire stone and Derbyshire fossilised marble. The whole of the walls have been thoroughly cleaned, and the frescoes left as they were. The windows are new, and in the Decorated style, the large west one being to a great extent a reproduction of that in Doncaster Church, which the Chancellor of York persuaded the late Sir Gilbert to adopt. The re-opening services on Wednesday morning were largely attended, the Earl of Verulam, the Earl of Essex, Sir Edward Beckett, and others bringing large parties. The processional hymn was "Litt the strain of high thanksgiving." The prayers were intoned by the Rev. T. G. Gibbons, the pieces being Tallis. The Psalms were xlvi., xlviii., and cxxxii. The first lesson was read by Sir E. Beckett, and the second by the Archdeacon of St. Albans. The anthem was, "In that day" (Elvey). The Litany was said by the Bishop of St. Albans, and the sermon was preached by the Archbishop of York, and during the offertory the hymn "Christ is our corner-stone" was sung. Among the congregation were the Earl of Verulam (Lord Lieutenant of the county) and party, the Marchioness of Salisbury, Lord Essex, Lord Crewe, the Danish Minister and Mdme. de Falbe, Mr. O. E. Coope, M.P., the Bishops of Colchester and Nova Scotia, and a large number of Honorary Canons and clergy of Hertfordshire and Essex.

In many churches and chapels in London on Sunday special services in commemoration of the bicentenary of the Revocation of the Edict of Nantes were held. In the French Protestant Church, St. Martin's-le-Grand, the Rev. G. G. Daugars, pastor, delivered a long address, in which references were made to the celebration of the anniversary in many of the Established and Nonconformist places of worship in the metropolis. Under the auspices of the governor and directors of the French Protestant Hospital at Victoria-park and the Council of the Huguenot Society of London, a religious commemorative service was held at the hospital. It is also arranged to hold a meeting at the same place, when a loan collection of Huguenot relics, books, pictures, and work done by the early refugees will be exhibited. It is the intention of the bicentenary committee to have a medal struck. At Canterbury Cathedral the Dean preached in the afternoon, and characterised the flight of the Huguenots to England as one of the truest blessings to this country that ever happened. They brought not merely habits of suffering for faith, not merely that power of standing up for themselves so essential in any great people but they also brought a great many trades and industries which did not previously exist in England, and did much to civilise this country. In continuation of the series of services and meetings, a special service was held on Thurday in the parish church, Bethnal-green; a visit was paid to the French Hospital in Victoria-park-road, which was founded by the refugees; and a meeting was held at the Mansion House, under the presidency of the Lord Mayor. It was resolved to strike a medal in commemoration of the bicentenary, and also to raise a fund to establish two scholarships at the Theological Faculty at Montauban, to be held for three years by young men born of poor Huguenot parents, to prepare them for the ministry in France.

The Archbishop of Canterbury commenced his primary visitation of his diocese on Tuesday, when the whole of the Cathedral body was cited to appear before his Grace, in accordance with the ancient usage. The proceedings were held in the Chapter House. The Primate spoke on the ideal use of a Cathedral, and urged that they should attempt to rise to that standard in the highest musical services, frequent celebrations, lectures, and sermons throughout the diocese and in educational work. On Wednesday the Archbishop commenced the visitation of the parochial clergy of seven rural deaneries in Canterbury Cathedral. His Grace spoke of the importance of the office of a churchwarden, as to which a well-known M.P. had recently said to him that he had served the office for forty years, and that it was impossible to exaggerate the opportunities of usefulness it gave. The charge dealt mainly with the question of education. The Archbishop spoke favourably of many school boards, but urged the necessity of diocesan inspection, not only of primary but of secondary schools, and greater method in Sunday-school work. He spoke very strongly as to the duty in the newspaper-fed generation of well-instructed Churchmen giving information to their fellows on the history of the Church, its unbroken tradition, its line of orders, and the way in which it had made the history of the country. No knowledge, save the highest, could at this moment, when so many false statements were current, be comparable to this.

On Sunday appeals were made at the three services in Christ Church, Leeson-park, Dublin, in favour of the funds of the Scripture Readers' Society for Ireland. In the morning the Rev. Maurice Neligan, D.D., was the preacher, and in the course of an eloquent sermon he drew attention to the spiritual needs of Ireland, and the value of the services rendered by the readers of the Society on whose behalf he was preaching. There were now, he said, only fifty odd readers, but they ought to have five hundred readers scattered over the different parts of Ireland. The clergy were most anxious for their help. He had a lay reader himself, and he found what a great assistance he was, and in other districts he found clergymen were equally benefited by the agents of this Society. In speaking of this Society, he thought it only right to refer to one individual who was no more, but who had taken the deepest interest in the work of the Society. He referred to the late Lord Shaftesbury. He (Dr. Neligan) had spoken for the Society in England when Lord Shaftesbury was in the chair, and he knew from personal experience the anxiety of the departed nobleman as to its welfare. Having read extracts from Lord Shaftesbury's letter and from his Lordship's speeches, the preacher said he had only to add that he hoped now in the great difficulties of the Society brought about by the failure of the Munster Bank the friends of the Society would come to its assistance. It had lost one of its best friends in the Earl of Shaftesbury, but there was still a better friend who still watched over them. He believed that Christ was the real President of the Society, and he (Dr. Neligan) would ask his congregation to support it to the best of their ability. He was thoroughly acquainted with the good of the Society, and he, therefore, placed the offertories of the three services of the day at its disposal. Its secretary had severely felt the crisis, but he had many instances of encouragement, as instanced by the fact that when the bank failed, leaving the Society in debt (upwards of £1,000), a friend came to the secretary and put down nearly £700, declining to take any security for it but the personal word of the secretary for repayment. This showed the character of the Society and the interest taken in it. At the afternoon service the Rev. C. F. Fleury, A.M., preached, and referred to the excellent work done by the Scripture Readers' Society for Ireland. There was a large attendance in the evening, when the Rev. G. H. Gabbett, B.D., preached. In the course of his sermon he said that he would ask them to help the Scripture Readers' Society, which he need scarcely say was now needed, if it was ever needed, in Ireland, for the Word of God was Erin's only hope.

SHIPS OF FORMER DAYS.

A magnificent folio on the Naval Museum of the Louvre, recently published by Vice-Admiral Paris, furnishes the text for some interesting observations on old ships in the *Athenæum*, which we here condense. The Admiral begins with the beginning of the subject—*i.e.*, with the rude lacustrine canoes of solid wood found near cranoges and pile dwellings everywhere, which are fairly assumed to have been the original boats made by men. It is questionable whether inflated skins, such as Egyptian and, above all, Assyrian monuments exhibit, were not the primitive means of water transport, at least so far as rivers were concerned. For such things as these, as well as for their counterparts the coracles of the Britons, which are still in vogue in certain parts of Wales and were revived in the leather and indiarubber boats recently devised for wild-fowl shooting in East Anglia, Vice-Admiral Paris seems to entertain a seaman's disdain, and says nothing about them. Nevertheless, as the skins were undoubtedly used in military operations in very ancient days, and but yesterday they were found in native hands on the Upper Nile (much to the amazement of European beholders, who regarded the event with wonder greater than Major Dalgetty's when he

saw bows and arrows in living hands), he ought to have said a word on such old-world means of navigation.

Admiral Paris carefully dissects the records of the Egyptian naval forces, and makes perfectly clear the mode in which their vessels were navigated with the side rudder which dictated much of their construction, and limited their employment, except at great peril, to waters not often disturbed by violent storms. The steering by such a clumsy and unscientific contrivance is one of the marvels of navigation. The practice of laying up ships in the winter, and thus leaving the vast solitudes of the oceans more solitary than ever, explains a good deal of the mystery attaching to the use of side rudders. We must not forget that propulsion with oars enabled the skippers of antiquity to achieve wonders not possible to sailing ships even when proper rudders were used.

One of the most difficult topics connected with ancient ships of large dimensions is the arrangement of their oars. The application of the term "quinquireme" in its obvious sense has been challenged by many students, and ordinary observers are even now by no means well instructed on the subject, although it is one of the most interesting of its kind. The reader desirous of obtaining a key to this and analogous matters must needs turn to the *Archéologie Navale* of M. Jal, which enters into it exhaustively. It is noteworthy that this painstaking author rejects the stories which describe marine monsters, galleys of thirty and forty banks of oars, like that of Philopator, which was said to comprise seven rostra, 4,000 rowers, and 2,800 fighting men, and to be 130 mètres long! The *Great Eastern* is 220 mètres in length, and we know what a stupendous force of steam she requires if she is to be manageable. M. Jal supposed that misapprehension of the value of the terms employed by ancient authorities had led to gigantic exaggerations. Admiral Paris notices the fact that the Malays have constructed a bireme which completely answers the requirements of rowing, and accords fairly well with what we know of the analogous craft of the ancient world.

One of the most extraordinary features of the history of ancient naval construction is our nearly absolute ignorance of the history of shipbuilding from the Roman time, or rather that of the Ptolemies—on whose works few improvements of moment were effected—until the eleventh century, when the Bayeux Tapestry, to say nothing of the numerous finds of Viking ships, helps to enlighten us. It is certain that little or no advance has been made in the long interval. So late as the thirteenth century the side rudder was in use. The common seals of Dover and Dunwich, both representing sea craft, are witnesses to this. But not long afterwards rudders proper appeared on seals.

Of the ships built from the eleventh to the sixteenth century the author has much to say, but, thanks to the materials to be found in the Louvre, he is most copious and most trustworthy in regard to the, to us, wonderful craft of the sixteenth century, when, absolutely for the first time, something like science began to rule in shipbuilding, and novel forces came into use. The galleys of the sixteenth century are deservedly well illustrated in these pages. Nor are the naval works of the next age neglected. Galeasses of Venice, *chaloupes* (shallops), craft of all sorts in the days of Louis XIII., Louis XIV., and later, are included in a capital treatise which gives many details of measurements, stowing, provisioning, arming, sailing, rigging, and proportions of all sorts. The history concludes with an excellent account of those beautiful masterpieces of shipbuilding—where the utmost grace and truest science were happily combined—the sailing craft of the beginning of this century, *La Terpsichore* and *La Gazelle* included. They were models of beauty and fitness to function.

THE COURT.

The Queen, with Prince and Princess Henry of Battenberg, was present on Sunday morning at Divine service in the parish church of Crathie. The Communion was dispensed. The Dowager Marchioness of Ely and the Hon. Maude Okeover were in attendance on Her Majesty. The Rev. A. Campbell officiated. Sir Michael Hicks-Beach dined with the Queen and Royal Family.

A suite of apartments in the south turret, between the Victoria and York Towers at Windsor Castle, and several adjacent rooms overlooking the Long Walk, have been prepared as a residence for Prince and Princess Henry of Battenberg on their return from Scotland next month. Their Royal Highnesses' apartments are near those occupied by the Queen when at Windsor.

The Prince and Princess of Wales, with the Princesses Louise, Victoria, and Maude of Wales, are expected to arrive at Marlborough House on Friday. During their long visit to the Continent extensive alterations have been made at Marlborough House, the east and west wings of which have had storeys added to them. This work will be completed by the date of their Royal Highnesses' arrival.

The Prince and Princess of Wales are to go to Sandringham for the season on Monday week, and they will receive a succession of parties at the Hall between that time and Dec. 8. There is to be a county ball on Nov. 9 (the Prince's birthday), and a tenants' ball on Dec. 1 (the Princess's birthday).

MISCELLANEOUS.

The Queen has appointed the Earl of Ilchester to be Lord Lieutenant of Dorsetshire, in the place of the late Earl of Shaftesbury.

It has been practically settled that the memorial to Lord Shaftesbury will include a statue in Westminster Abbey.

The King of Denmark invested Prince George of Wales with the Order of the Elephant before his Royal Highness left Copenhagen.

The German Emperor has given a donation of £50 towards the cost of enlarging the premises of the Association of German Governesses, 16, Wyndham-place, Bryanston-square. The Crown Prince and the Berlin Town Council have also sent donations.

The Lord Mayor has received a letter from Lady Dufferin, in reference to her scheme for providing medical aid to the women of India, stating that she is anxious to keep it quite unsectarian and free from all party feeling.

The Duke and Duchess of Edinburgh will visit Brighton on the 31st inst., to attend a concert at the Dome by the Royal Amateur Orchestral Society, in aid of the fund for establishing a Scholarship at the Royal College of Music. It is expected that they will be accompanied by the Duke and Duchess of Connaught. The Mayor and Corporation have made preparations for the reception and entertainment of the party.

The Lord Chancellor, in giving judgment on Thursday morning for the Lords of the Privy Council in Riel's case, dwelt on the arguments of Riel's counsel in support of the petition, and went through the evidence, specifying the reasons which had actuated their Lordships in coming to a decision. They had come to the conclusion to advise the Queen that the application of Riel for leave to appeal be not granted, and that the petition be dismissed.

Sir C. Warren was entertained on Wednesday evening by the London Chamber of Commerce. In replying to the toast of his health he bore warm testimony to the services rendered by the members of the Bechuanaland Field Force under his command. He related the main incidents of his expedition, showed his instructions were actively opposed by the Cape Government, and entered into some detail as to the motives which had influenced the Colonial authorities. He was filled with apprehension as to the future of the Bechuanas; and he thought it was a very natural desire on the part of their chiefs that, in offering their lands to settlers, they should wish to exclude filibusters.

A new work, entitled *English Political History*, 1880-1885, by Mr. William Pimplet, of the *Bolton Guardians* is announced by Mr. Elliot Stock.

The fifth Triennial Bristol Musical Festival was opened on Tuesday with Handel's oratorio *Belshazzar*.

A considerable portion of the new building of the National Hospital for the Paralysed and Epileptic (Albany Memorial), Queen's-square, Bloomsbury, recently opened by the Prince of Wales, is now in occupation. In addition to more wards for free patients, others for persons able to contribute a guinea weekly will be made available at the end of the present month.

The Harveian Oration, delivered annually in commemoration of Dr. Harvey, the discoverer of the circulation of the blood, was spoken at the College of Physicians on Tuesday afternoon by Dr. Quain. Alluding to the present time, Dr. Quain said it could not be denied that the greatest strides in medicine yet achieved has been due to the use of the microscope. It was through this instrument that our knowledge of protoplasm had been derived. Medicine had been brought into harmony with other experimental sciences, and was progressing with them. The greatest factor in our present knowledge of medicine was cellular pathology, owing to which study we could classify and diagnose diseases. The experience of a recent period had taught much with regard to infectious disease. Typhoid, cholera, and diphtheria could now be treated with remarkable success, owing chiefly to the effectual isolation and disinfection which had been adopted by the profession. The principle of vaccination had been perfected. Owing to its systematic use, no single case of small-pox had occurred in the German Army since 1876, while in other countries the losses had been severe. There was, indeed, no single subject or branch in the study of disease which had not made remarkable strides during the past few years. The pathology of fever and the use of the clinical thermometer had also been better understood, and the study of neuro-pathology had been much extended. The greatest of all recent studies which was destined to confer an inestimable boon on medicine—the study of bacteria and bacilla—was now being diligently prosecuted both here and on the Continent. Along with the progress in the science of medicine went that of surgery and pathology. The greatest point of all was the practical outcome of all this. During recent years medicine had benefited by the introduction of new and valuable drugs, and also by the progress made in the administration of them, notably in the subcutaneous injections now so frequently practised. The proper use of the bromides was comparatively new, antiseptics and antipyretics were being employed to a remarkable extent, salicylic compounds were useful medicines for rheumatism, and all these were new. It would therefore be impossible to question the rapid progress made by the science of medicine.

According to a St. Petersburg paper, the Russian traveller Fodtschenko recently discovered in Turkestan a plant which is said to be an excellent specific against cholera and typhus. It is used by the natives of Central Asia against all kinds of maladies, and every effort has been made to keep its properties from the knowledge of Europeans. The plant, which is named *Ferula sumbul*, has been acclimatised in the Moscow Botanical Garden.

M. Plateau, the physiologist of Ghent, has been occupied upon some interesting experiments to solve the question whether insects can distinguish the shapes of objects with their eyes. Can a fly recognise the person who is bent upon destroying it? Or does a wasp exactly know which of a group of persons it intends to sting? M. Plateau replies "No." The result of his experiment goes to confirm the theory already laid down by Exner—namely, that an insect perceives with its eyes the intensity of the light upon an object, and also takes note of the movements of an object; but that it is not able to distinguish one object from another by its outward shape.

The Rev. H. C. Shuttleworth gave a lecture on Sunday night instead of a sermon, at St. Nicholas Cole Abbey, on Disestablishment. He said, in spite of the great revival of the last thirty years, the state of the Church was, he admitted, not satisfactory, for the scandals as to the sale of livings, bad and inefficient clergy, and the little power of the laity, called for a wide and speedy reform, rather than the tearing up by the roots all connection with the State, and giving the money to education or other purposes. He was not then concerned with the justice or injustice of such a course. What he desired to show was that they might disestablish the clergy without disestablishing the Church, whose roots were deep in England's historic soil. The principle of Disestablishment was a far-reaching one, and would apply to the peer and the merchant, the club and the City clerk, and of course the Nonconformist endowments. He deprecated the handing over of our ancient parish churches to parochial boards as a shameful robbery of the poor, and establishing a most offensive property qualification. He would give every parish the right of electing its own clergyman (who should not, however, be paid by the congregation), and each diocese the power of electing its Bishop; while he would redistribute Church funds, and proportion pay to work, which would be preferable to removing the landmarks of religion and national history. He protested *inter alia* to the clergy being regarded as an excellent and cheap police, and to the lay holders of tithes being secured while those who did the work were disendowed.

The annual report of the American Bureau of Statistics contain some interesting information concerning what is known as "the range and ranche business" of the United States. The territory comprised in "the range and ranche area" is about 1,365,000 square miles in extent, and constitutes nearly 44 per cent. of the total surface of the United States. This immense district supported in 1884 no less than 49,417,782 head of cattle. In 1880 the number was 35,925,511; in 1870, 28,820,608; in 1860, 25,620,019; and in 1850 only 17,778,907. In the United Kingdom in 1884 the total cattle population was only 10,421,762; England and Wales containing 5,132,537 head. The range and ranche area of the United States possesses, therefore, nearly ten times as many cattle as England and Wales; and the value of the American herds is estimated at £238,000,000. This sum fairly represents their value on the plains of the Far West. The average charge for conveying these cattle from the range to Chicago is thirty-two shillings per head, from Chicago to New York it is a sovereign, and the cost of shipping a carcase or live beast onwards to Liverpool or London is about fifty shillings. A beast, on the plains, is worth, roughly, four pounds. It will thus be seen that American fat cattle, dead or alive, ought to be purchasable in England for less than ten pounds apiece. It was not until 1880 that the shipping of dead fresh meat across the Atlantic became an important branch of commerce. In that year 15,680 tons were so shipped, but next year the tonnage was 75,259; in 1882 it was 93,110; in 1883 it was 145,871; and last year it had grown to 173,067. The head-quarters of the trade have hitherto been exclusively at Chicago, and the shipping ports for beef are chiefly in New England; but this year several firms at St. Louis have entered the business, and the shipments are being greatly increased. Already, indeed, Great Britain obtains nearly 90 per cent. of her foreign fresh beef from the United States, and about 40 per cent. of the remainder from Canada. Last year, in addition to 81,868,192lb. of beef, 400,000 live cattle were brought to us across the Atlantic.

The *Vossische Zeitung* gives the following interesting account of a new Mohammedan "prophet," who some years ago founded a large kingdom on the Upper Niger:—"His name is Samori, and if his good fortune continues he will soon be as celebrated in Europe as was the Mahdi. He is one of those personages who suddenly appear in the history of Islam, to disappear as suddenly, and whose mission is to spread the rule of Islam and destroy the unbelievers. Samori's origin is dark. By some he is believed to be of the mysterious stem of the Fulas, by others of that of the Mandengas. It seems that he was early initiated into the duties of his 'mission' by fighting under Hadsch Omar against the French on the Senegal. He has a special hatred against the French, and has warred against them during some years on the Upper Niger. His kingdom is situated on the sources of the Niger, and is almost wholly unknown. The only person who penetrated it was a native French sub-lieutenant, named Alla Kamessa, who visited Samori, in the town of Galaba (9 deg. north latitude, 9.40 west longitude) in 1881. When in 1879-80 the French sent an expedition to the Upper Niger, they came into indirect contact with Samori for the first time. Their operations being threatened, a captain, Delauneau, was sent with the order to destroy the rebels. He reached Keneira, and pretended that he had beaten the 'disordered bands of the robber,' but it is more probable that he only just escaped by a hasty flight. He was pursued by the enemy, and obliged to leave his artillery behind him. Since that time there has been no peace between Samori and the French, and only a few weeks ago the Parisian Press expressed serious fears as to the fate of the French on the Upper Senegal and Niger. Samori's soldiers had broken the telegraph from Bamaku, a proof that his power had extended farther to the north, and was becoming dangerous. At the same time he had turned west, where his troops, as was reported by the United States Consul in Freetown, the capital of the English colony in Sierra Leone, had appeared north of the latter place. The same Consul values Samori's army at 100,000 men, mounted and on foot. As the German possessions on the river Dubreka, opposite the isles *de los Idolos*, lie about 140 kilometres north north-west of Freetown, it is possible they will soon be obliged to fight Samori in self-defence. In advancing west Samori must have conquered the country of Fata Dshal, which was under the protection of France according to some—certainly very doubtful—treaties said to have been concluded by Victor Gaboriaud and Dr. Bayol. So that Samori is at war with the French not only on the Senegal and Niger, but also on the Atlantic coast. It cannot be foreseen what dangers the English, French, Portuguese, and German colonies will incur from this advance of Samori, as his future success depends on his personality, and he may also die before he can carry out his plans. But for him, who is a Mohammedan prophet, mahdi, missionary, or sheikh, as he likes to call himself, all Christians are unbelievers who ought to be destroyed. His advance to the coast is not only influenced by his religious notions, but also by love of conquest. He is a true warrior, and has learnt the value of European weapons of war, and he hastens to reach a place whence he can directly derive such material. The English factories will at first be rejoiced at the lively trade with weapons which will later be directed against themselves. We must be prepared for the probability in a few years of a war breaking out between Islam and Christendom on the Atlantic coast between Gambia and Sierra Leone, unless death carries off the Sheikh Samori. Great Britain and France first, and then Germany and Portugal, will be dragged into this war, and it behoves all not to allow themselves to be taken by surprise."

The *Journal des Débats* publishes a letter from its Constantinople correspondent giving a very vivid description of the "Miskin Hané," or Lepers' Hospital, at Scutari. He says:—"There are now few of these establishments left, and it is not too much to say that in the one which I have just visited human misery seems to have attained its highest pitch. I saw numbers of beings, sightless, their faces distorted out of all shape, their hands and toes having dropped off, their voice gone, breathing with desperate effort, their skin peeling off and black as that of a mummy, insensible to pain when pricked in certain parts of the body. Their feet and flanks are covered with horrible sores, through which what is left to them of life ebbs away. Their attitude is one of profound apathy and exhaustion, and I could not help being reminded of the saying of the leper of Aosta, 'Endless seem the nights when the mind is dwelling upon a desperate present and a hopeless future.' And yet amid all these horrible scenes there live married couples and children, the latter of whom, free from disease as yet, play about like other children, regardless of the spectacle which they have before them. One of these wretched men, not more than thirty, but among the most afflicted, has a very pretty wife and a child who is fresh and rosy like a young Cupid. A young fellow of twenty-five, but who is so cadaverous that he might be 100, a mere walking corpse, has a wife fifteen years older than himself, and herself ravaged by the same disease. This woman was married before, but her first husband put her away when he noticed symptoms of leprosy. He married again and had a child, which at his death he confided to the care of his first wife, who reared it. This child grew up, and has himself since married and had children, all of them living together in this hospital. It is said that the disease is not contagious, as the governor, who has been there forty years, has a wife and six children, who enjoy the best of health. The brother of one of the lepers, who is a soldier in a neighbouring barrack, comes to see him whenever he can get leave, and he has not caught the disease, while Dr. Zambaco comes twice a week and handles the lepers with perfect impunity. Dr. Zambaco, who is one of the leading Greek physicians at Constantinople, is of opinion that it is not at all contagious, and that, though occasionally inherited, it is more often acquired, the main cause being privation and want. Among the lepers at the Miskin Hané is one who owes his malady to having been struck by lightening, while a second became a leper after a sudden fright. But in the East the conviction that leprosy is contagious still has very firm root, and for this reason at Mecca, while the lepers are given food and clothing, they never receive any money, the belief being that it would spread the disease when put into circulation again. So at Scutari the lepers are literally enclosed within a living tomb, as the Miskin Hané is the centre of the vast cemetery in which so many millions of dead have been interred since Constantinople was first built, and is surrounded by the splendid cypress trees, the dark green of which contrasts so well with the blue outline of the Sea of Marmora and the shores of Asia Minor in the distance. The hospital itself is a quadrilateral about 120ft. long, and with only one story. To the right of the entrance is a small mosque, in which the lepers recite their five prayers a day, this being their only distraction. In the centre is the courtyard, upon which open twenty rooms, and it is in these that twenty-seven sufferers drag on a miserable existence. Their rooms are lighted with a small window, with wooden bars, while in the way of furniture there is nothing but a mattress thrown upon the ground and a few common utensils. More abject misery it is impossible to conceive, and it is made all the more poignant by the presence in the courtyard of a tomb erected to a leper who was said to be a saint. This tomb is covered with knots of riband, placed there by persons who have come to be cured of some disease. Behind another lattice in the courtyard is a small grinding-stone, and the local tradition is that any person who has the courage to join hands with a female leper and set the grinding-stone in motion without looking at the water as it runs off will have his wish granted, always provided that he has first deposited a coin on the stone. The Miskin Hané Hospital was founded by the Sultan Selim, and for a long time it received a Government subsidy of twenty piastres per month for each ward, and at that time this sum was sufficient to keep the lepers in comparative comfort. But the grant has not been increased, and the value of money is so much less than it was that the patients are in a very miserable condition. The charity of the passers by is, therefore, well bestowed, and Dr. Zambaco is taking steps towards the erection of a new hospital in which these unfortunate beings might be treated with some chance of cure."

Metropolitan Free Hospital.—The aggregate number of patients relieved during the week ending Oct. 17 was—medical 892, surgical 411; total 1,303, of which 503 were new cases.

Messrs. Fry and Sons are daily receiving numerous testimonials from the medical profession speaking in high terms of their Pure Concentrated Soluble Cocoa. Sir Charles Cameron, M.D., President of the Royal College of Surgeons, Ireland, says:—"I have formed a high opinion of its value. It is especially adapted to those whose digestive organs are weak, and I strongly recommend it as a substitute for tea." Ask your grocer for a sample of this delicious Cocoa.

Caution.—Water Filtration.—The public are cautioned, before purchasing Filters, to see that what they buy are really water purifiers, and not mere strainers, which latter, although rendering water bright, do not remove the organic and mineral impurities. In the instructions to the local boards of health by order of the Privy Council it has been distinctly stated that the old sponge filters are of no avail for purifying water. These filters are constantly advertised as a new patent, whereas the Only Filters, containing nothing but the purest Animal Charcoal, are those supplied by the London and General Water-Purifying Company (Limited), 157, Strand (four doors from Somerset House), W.C.—Read "Water: its Impurities and Purification." Price 6d.

"laden with the scent of flowers,
And breath of odorous spring."

Spinner's Tea.—A company of merchants are now selling through Spinner & Co. the choicest teas that come from India and China in packets only. Prices 1s. 8d., 2s., 2s. 4d., and 2s. 8d. a pound. These are the perfection of teas, and will please the most fastidious.—Agents wanted in every town and village. For terms, apply to Spinner & Co., 60, Strand, London.—Spinner & Co., London and Liverpool.

LATEST NEWS.

Constantinople, Oct. 23.

Tewfik Bey, the Turkish Minister in Athens, has been summoned to Constantinople. Herr von Radowitz, the German Ambassador, has communicated to the Porte, for its information, a declaration of Prince Alexander stating that he had ordered the commander of the Bulgarian troops to avoid giving any provocation, and that he guaranteed that order would not be disturbed by the Bulgarians. The Prince added, however, that he could not be answerable for his near neighbours.

Simla, Oct. 23.

A Hazara mountain battery and six companies of Sappers are under orders to embark for Burmah as part of the British Expeditionary Force.

Paris, Oct. 23.

In an article to-day on the Burmese difficulty, the *Journal des Débats* urges the French Government to protest against a British annexation of Burmah, under whatever form it may be carried out. The journal declares that France has done nothing to provoke such an act.

The *Figaro* announces the expected marriage of the Infanta Eulalie, sister of King Alphonso, to the Prince Royal of Portugal.

It is stated in a Reuter's telegram from Cairo that there is intelligence from Luxor that two nuns and one Greek have arrived at Akesheh from Khartoum.

Gibraltar, Oct. 23.

The bastinadoing of a young woman in Tangier, news of which has just reached Gibraltar, has caused intense indignation. The flogging was ordered by a Moorish official, who compelled the husband and father of the girl, with their arms tied, to be present while the outrage was perpetrated. The victim of it was afterwards taken to the house of an English lady, who carefully nursed her until her confinement. The British residents have petitioned their Minister to interfere, and are agitating for a foreign protectorate. There are rumours of an insurrection in consequence of the continuous cruelty of the Bashaw, who is responsible for this outrage.

Sofia, Oct. 23.

The Servians continue concentrating troops, and are repairing the roads leading to the Bulgarian frontier, towards which a large number of Bulgarian troops and volunteers are marching. The Bulgarian military authorities are actively engaged in fortifying various points of the frontier. Great indignation is felt here at the attitude of Servia.

Calcutta, Oct. 23.

The Indian Government has chartered eight steamers from the British India Steam Navigation Company, four of which are here and the others at Bombay.

Copenhagen, Oct. 23.

In the Landsthing to-day M. Liebe, the President, referred in terms of strong condemnation to the recent attack upon the life of M. Estrup, the Premier. The whole House, without distinction of party, concurred in the President's remarks.

A Royal rescript was afterwards read proroguing the Rigsdag until December 18th next.

We regret to have to report that the Bishop of Ely, whose health has been ailing for some time, is seriously ill, symptoms of a dangerous character developing themselves on Monday last, when Dr. Lionel Beale was called from London, and stayed the night at the Palace, and on Tuesday morning, in conjunction with Dr. Latham and Mr. Harris, reported that the Bishop's condition had somewhat improved. The improvement of the morning was maintained throughout the day, and on Wednesday he was reported to have passed a better night. On Thursday a less favourable report was received. The Bishop had passed a very bad night and his condition was considered most critical.

It is stated that Sir Charles Warren is about to come forward as a Radical candidate.

Sir Watkin Williams Wynn, Bart., M.P., has been laid up at his Welsh seat for some days suffering from a severe bronchial attack.

The death is announced, at the advanced age of ninety-three years, of Lady Napier, widow of General Sir Thomas Erskine Napier, who died in 1863.

The portrait of the Bishop of Dover (Dr. Edward Parry) will be placed in Lambeth with the historical portraits.

The Goldsmiths' Company have made a donation of £25 to the funds of the Thames Church Mission.

Mr. Campbell, W.S., Edinburgh, has received a letter from Mr. Gladstone stating that Mr. Campbell might now fix a time for Mr. Gladstone's coming to Midlothian not sooner than Monday, the 9th of November, and make arrangements for three meetings—one in Edinburgh, one in Dalkeith, and one in West Calder. It is therefore likely that Mr. Gladstone will hold his first meeting in Edinburgh on the 12th of November, and that the Dalkeith and West Calder meetings will not be held till the following week.

At Mucknagh, seven miles from Athlone, on Wednesday evening, an extraordinary outrage was committed on Mr. Meredyth, a Dublin land agent, on his arrival in the village on business connected with the estates of the late Mr. De Courcy Ireland. The tenants and their friends, male and female, gathered round Mr. Meredyth and ordered him to leave, saying they now had no landlord in that place. His car-driver was so frightened that he drove off for assistance to the nearest police-station, leaving Mr. Meredyth to the mercy of the mob, who attacked him in a most brutal manner. They rifled his pockets, tore his clothes, pelted him with stones and mud, and finally threw him into a bog-hole. Happily the car-driver returned with police just in time, it is believed, to save his life. Mr. Meredyth, who states he can identify some of his assailants, arrived in Athlone in a pitiable condition.

The memorial stone of a new harbour at Eyemouth, Berwickshire, was laid on Thursday afternoon by Lady Fanny Marjoribanks. For the work £25,000, repayable in thirty years, was obtained from the Public Works Loan Board.

It is stated that the Worshipful John Elliot Pasley Robertson, D.C.L., has resigned the important office of Chancellor of the Diocese of St. Albans, which he has held since the foundation of the See in the year 1877.

SOCIETY.

A marriage has been arranged between the Earl of Dysart and Florence, daughter of Mr. Mr. G. O. Newton, of Croxton Park, Cambridgeshire.

Also between Mr. Everett Millais, eldest son of Sir John Everett Millais, Bart., R.A., and Miss Hope-Vere, only daughter of Ladn Mary Kennedy and the late Mr. William E. Hope-Vere, of Blackwood and Craigie Hall, N.B.

Also between Sir Thomas Swinnerton Dyer, Bart., of Westcroft, Chobham, Surrey, and Miss Dona Edith M'Grigor, youngest daughter of Sir Charles Roderic M'Grigor, Bart., of Queen's-gate, South Kensington.

Also between Mr. Cressy B. Newland, eldest son of Captain Newland (late 1st Royals), Nantgwilt, Radnorshire, and Miss Rose Lee, eldest daught of Lord Eee.

The marriage of the Hon. Robert Cranmer Trollope, brother of Lord Kesteven, with Miss Carew, elder daughter of the late Colonel Carew, of Crowcombe Court, Somerset, was solemnised in Crowcombe Parish Church, near Taunton, on Thursday morning. Lord Kesteven was his brother's best man, and the four bridesmaids were Miss Geraldine Carew, sister, Miss Blanche Carew and Miss Sybil Mynors, cousins of the bride, and Miss Leeke. Mr. Edmund Carew, brother of the bride, gave her away, and the Bishop of Nottingham officiated, assisted by the Rev. Dr. Warre, headmaster of Eton College. The wedding party afterwards breakfasted at Crowcombe Court, and later in the afternoon the bride and bridegroom left for Barron's Down, near Dulverton, lent by Dr. Warre for the honeymoon.

At St. Margaret's Church, Westminster, on Tuesday morning, the marriage of the Hon. Maud Brand, daughter of Viscount Hampden, with Mr. D. A. Bevan, was solemnised by the Archbishop of York, assisted by the Rev. Henry Harley, uncle of the bride, and the Rev. R. A. Bullen. There was a large congregation present, including many members of both Houses of Parliament. The service was fully choral. The bride, who was conducted to the altar by her father, was met at the church-doors by the choir, who sang the hymn "Now thank we all our God" as the bridal procession advanced up the centre aisle. The bride's dress was composed of a light-cream brocaded silk train, the front being of cream satin embroidered with pearls and trimmed with old point lace and sprays of orange blossom; her ornaments were diamonds. There were six bridesmaids—Miss Margaret Thomas, Miss Alice Brand, Miss Rachel Sturgis, Miss Alice Sturgis, Miss Mary Champion, and Miss Allix. They wore pretty dresses of cream-embroidered nun's veiling, trimmed with lace and dove's wings; hats to match, with yellow ostrich-feathers. Each carried a bouquet of tea-roses, and wore a diamond initial brooch, the gifts of the bridegroom. The wedding breakfast was served at Sir Thomas Erskine May's residence, Speaker's Court, Westminster Palace. Later in the day the newly-married couple left town for Stoneham-place, near Sevenoaks.

St. Peter's, Eaton-square, was crowded on Tuesday morning by an aristocratic congregation to witness the marriage of Miss Florence Little, eldest daughter of General Sir A. Little, K.C.B., with Mr. Alfred Brocklehurst. The service, which was fully choral, was performed by the Rev. Bullock Webster. Sir A. Little gave his daughter away. Mr. E. Brocklehurst officiated as best man. There were six bridesmaids, who were dressed in pretty costumes of coral silk, trimmed with coffee-coloured lace, with dark red collars, and cuffs. The bride's dress was of rich ivory duchesse satin trimmed with point d'Alençon, pearl embroidery, and sprays of orange blossom. The wedding breakfast was served at 7, Upper Belgrave-street. Mr. and Mrs. Brocklehurst afterwards left for Heyford Grange, Weedon, Northampton. The bride's travelling dress was of blue cashmere trimmed with beaver fur, hat and muff *en suite*.

The marriage of Lieutenant-Colonel Richard H. Atkinson, late of the 55th Regiment, with Miss Dora Stopford, youngest daughter of the late Admiral the Hon. Sir Montagu Stopford, K.C.B., took place at St. Peter's Church, Eaton-square, on the 6th inst. The bride, who was given away by her brother-in-law, Colonel Markham, was handsomely dressed in pearl-white satin, made with a long square train, the petticoat being edged with flounces of lace intermixed with pearl drops. She wore sprays of real orange blossoms in her hair, and a tulle veil fastened with diamond pins; her ornaments were diamond. The bridesmaids white dresses were tastefully made. The skirts were of lace, over which were bodices and drapery of striped watered silk and lace, finished with large watered silk sashes; their hats were trimmed to match, and each carried a bouquet of yellow flowers. The bridegroom presented each of the young ladies with a gold bangle, as a souvenir of the event. Mrs. Markham, sister of the bride, wore a dress of a soft deep red material, trimmed with velvet of the same shade of which the skirt was also composed, and bonnet to match, with pale pink feathers. The service, which was choral, was performed by the Rev. Canon Atkinson, vicar of Audlem, Cheshire, assisted by the Rev R. Digby, vicar of Hampton-on-Thames. Colonel and Mrs. Markham afterwards entertained the wedding party at breakfast at their residence in Belgrave-road, and about two o'clock the newly-wedded couple started for Captain Turnor's place at Amberley, Gloucestershire, lent them for the honeymoon. The bride's travelling dress was of mulberry-coloured cloth, with which she wore a three-cornered dark red straw hat and feathers.

On Tuesday, the 6th inst., at the parish church of Aston, near Stevenage, was celebrated the marriage of Captain F. W. Scudamore (Suffolk Regiment) with Miss E. C. Venables, only child of Major Venables, of Aston, Herts. The bride, who was attended by Master George Scudamore Oddie as page, and by six bridesmaids, who was given away by her father, was dressed in white duchesse satin, trimmed with Brussels lace and orange blossoms; and her veil was fastened by three diamond stars, the gift of the bridegroom. The bridesmaids wore skirts of coffee-coloured lace over pale blue, with blue satin bodices, and hats of coffee lace trimmed with blue cornflowers. Each wore a gold crescent brooch set with pearls, the bridegroom's gift. The page was dressed in a suit of dark blue velvet, with Irish lace collar and cuffs. The Rev. George Venables Oddie, rector of Aston, cousin of the bride, officiated, assisted by the Rev. Leslie Mercer. After the service, the wedding party, which comprised about sixty near relations and friends, proceeded to breakfast with Major and Mrs. Venables, after which the newly-wedded couple left for London, on their way to Devonshire. The bride's travelling dress was of dark brown bengaline, with revers of old gold satin, and hat to match. The bridal presents were over 200 in number.

The marriage of the Rev. Cecil W. Nash, incumbent of Kincardine O'Neil, Aberdeenshire, with Muriel, second daughter of the Rev. F. L. M. Anderson, incumbent of St. Baldred's, took place at North Berwick on the 6th inst. The bride was dressed in white corded silk, with scalloped train, trimmed with tulle ruchings; a small wreath of stephanotis and white heather; flowers to match in front of the dress, and a tulle veil; her bouquet, the gift of the bridegroom, was of choice white flowers. The four bridesmaids were dressed alike in cream lawn dresses, trimmed with lace, cream Liberty sashes, and straw hats with cream feathers and wings, and turned up with crimson velvet; white gloves and shoes. They carried gipsy baskets filled with white flowers, and wore gold whip and horseshoe brooches set with pearls, presented by the bridegroom. The marriage service was performed by the Rev. Canon Jackson, of St. James's, Leith, and the Rev. John Sidley, of Cambo, Northumberland. After the ceremony the Rev. F. L. M. and Mrs. Anderson received their friends, to the number of seventy, at the Parsonage, where lunch was served, the tables being decorated with flowers sent by the Earl of Haddington and other friends. Mr. and Mrs. Cecil Nash took their departure a little before two, amid a shower of rice and satin slippers, driving to Dunbar, which they left at four, to spend the honeymoon in the south of England. The bride's travelling dress was seal-brown velvet and bonnet to match, and seal-skin jacket.

An interesting marriage ceremony was lately solemnised at the Imperial Russian Church of Alexander Newsky at Copenhagen and at the Hotel of the Russian Ambassador. The bride was the Countess Toll, youngest daughter of Count Toll, Russian Ambassador at the Danish Court, the bridegroom, Prince Koudacheff, also of the Russian Embassy at Copenhagen. The Czar gave away the bride. Among the guests were the Princess of Wales, the Empress of Russia, the King and Queen of Denmark, the Crown Prince and Crown Princess of Denmark, with the younger members of the Royal family. At eleven o'clock the Royal party arrived by train from Fredensborg, the Czar and Czarina having arrived by a somewhat earlier special. They went on board the Derjawa, the Emperor's yacht, for luncheon. The weather was everything that could be desired, and when the time for the wedding approached a large concourse of people filled the streets through which the distinguished personages were to pass. A little before two o'clock the Czar, with the Queen of Denmark, arrived from the Derjawa at the Russian Embassy, to fetch the bride. They then proceeded to the Russian Church in a closed Royal carriage, in which the bride sat next to the Queen, opposite the Czar (in plain clothes), next to whom sat a gentleman holding the picture of the patron saint, which had to be carried before the bride when she entered the church, as well as the bread and salt, which, according to Russian custom, have to be offered to the young couple. M. de Giers, Russian Minister for Foreign Affairs, who had been for some days in Copenhagan, fetched the bridegroom. The entrance to the church was tastefully decorated with plants, and the beautiful little church looked well with its dark pillars, its mosaic floor, its rich colouring, exquisite carvings, and the magnificent chandelier. The floor was strewn with flowers, in the midst was placed a yellow carpet, and on this a sort of desk, covered with a rich golden cloth. A crucifix and a Testament lay on the desk. In front of this stood the Russian chaplain in Copenhagen, Dean Wolonbujeff. The Emperor led the bride to her place, and then made room for the bridegroom, who was led by the Queen of Denmark. Behind the briae were her two bridesmaids, her sister, Countess Toll, and a sister of the bridegroom, Princess Koudacheff. Behind the bridegroom stood his six followers, who in turn held the crown for the bridegroom. Close to the bride were her parents, Count and Countess Toll, and near the bridegroom his mother and relatives. To the right were the Empress of Russia, the King of Denmark, the Princess of Wales, the Crown Prince and Crown Princess of Denmark, Prince Waldemar of Denmark, and the other members of the Royal family. To the left the Corps Diplomatique and others. The bride and bridegroom each held a lighted candle, decorated with silk ribbons. After a mass, the bride and bridegroom three times changed rings, then several prayers were said, the bride and bridegroom stepped forward, and each had a gilt crown placed on their head. Wine was handed to them, and they both drank three times. Prayers were again offered, and hymns were sung by the six men forming the Emperor's choir on the Derjawa, and who sing marvellously well, although assisted by neither organ nor other instrument. Bride and bridegroom then walked three times round the Dean. The crowns were removed from their heads and they kissed each other. The Dean then read a prayer, and the ceremony was completed. The bride being a Lutheran, the scene was now changed to the Russian Embassy, to which the distinguished party drove, cheered by the large crowd that had assembled. There the Protestant ceremony was solemnised by Pastor Schmaltz, of St. Petri German church, the choral service being sung by the choir of the Church of Our Lady. Refreshments were then handed round, and the Imperial and Royal guests left. The bride wore an ivory satin gown, with bouquets of orange blossoms, and a long veil. The Queen of Denmark wore light brown, the Czarina mauve, with dark stripes, the Princess of Wales blue silk, with coloured bouquets, the Crown Princess of Denmark red velvet. The two bridesmaids wore pink and red velvet dresses; the mother of the bride white brocade. Among the many splendid wedding gifts was a magnificent silver service from the Emperor. The newly-married couple, who will reside at Copenhagen, left in the evening by the Korsor train, *en route* for Paris.

DOUBLE ACROSTIC.

NEW ACROSTIC RULES.

A Prize of One Guinea is given every month for the successful solution of the Acrostics that appear in the *John Bull*.

The present monthly competition will include the Acrostics that are given on October 3, 10, 17, 24, and 31.

At the end of the month, in case competitors tie, they will proceed to guess off the ties, being debarred from prize-winning in the fresh monthly competitions so long as they are engaged in contesting the ties.

No competitor can gain more than two Monthly Prizes in the course of the year.

All solutions must be forwarded not later than the Monday week following the appearance of the Acrostic, addressed to the Acrostic Editor of the *John Bull*, 6, Whitefriars-street, Fleet-street, E.C., and signed by a pseudonym of not inordinate length.

Alternatives to the number of three are allowed.

All solutions received are acknowledged, whether correct or not.

ANSWER TO DOUBLE ACROSTIC, No. 2.
(Eighth Month, Tenth Year.)

1. G ammo N
2. A lonz O
3. M arine R
4. L iebi G
5. E agl E

Answers have been received from Quandary, Camensis, Magnet, Sociable, Cave Lupum, Pegasus, Noremac, Knutsford, Tim, B.V., Asphodel, Felix, Waddles, Rad, Noryb, Beam, Tit-willow, Chelmsford, Alias, Conjecture, Todcat, Vertumnus, Senga, Katydid, The Owl, Hampton Courtier, Chavernes, Zyx, Whaup, Roma, R.O., Random Shot, Godiva, and S.O.F.

July Ties.—A Casual and Land o' Nod have both sent correct solutions, and remain competing.

September Ties.—Allspice, Etak, Hadji, Iris, Ketha, M.A.E.B., Mrs. Mums, Peewit, and Persevere have all sent correct solutions, and remain competing. Paddy, whose solution is incorrect, falls out of the competition.

Asphodel and Sociable.—Your alternatives are allowed.

DOUBLE ACROSTIC, No. 4.
(Eighth Month, Tenth Year.)

Proem.
From Northern regions it is borne
In winter seasons to be worn.

1.
His name as a type of endless toil we keep.

2.
For a shepherd renowned far more than for sheep.

3.
Quaffed 'neath Italian skies, you will like it well.

4.
Straws will interest if there you chance to dwell.

At the meeting of the London School Board on Thursday, Mr. Buxton presiding, Mr. L. Stanley moved the adoption of the report of a special committee on legal work, recommending that, in lieu of the present system, a solicitor and a staff be appointed who shall give their whole services to the Board. He said it would be a scandal if the Board were now to shelve the question. Mr. Gover moved as an amendment that the solicitor be paid (instead of the £1,500 a year now paid) £500 a year, plus payments for sites, and that for conveyancing business the payments should be according to the scale under the Solicitors' Remuneration Act. In the course of a warm discussion, Sir E. Currie advocated leaving the matter to the new Board. Mr. Stanley having offered to accept the amendment, it was agreed to *nem. con.*, and it was further resolved, by 24 votes to 4, to refer the details of the new scheme for consideration by the new Board.

A meeting was held in the Mansion House yesterday afternoon, under the presidency of the Bishop of London, Earl Fortescue, Sir George Young, Dr. W. B. Richardson, and others being present, for the purpose of bringing before the public the operations of the Graduated County Schools Association (Limited). Owing to the inclemency of the weather, there was a small attendance. The Bishop of London strongly urged the necessity of middle-class education, especially for girls, and, supported by addresses by various speakers, resolutions were carried unanimously declaring that intermediate education had been too much neglected in England, and that vigorous efforts were urgently needed to retrieve that neglect; also, that the work undertaken by the Graduated County Schools Association commended itself as a well-considered and successful effort in the direction of improving and extending intermediate education, through public boarding schools, for girls.

At York Minster, on Thursday, the Liverpool ritual case, involving a charge against the Rev. James Bell Cox, perpetual curate of St. Margaret's Church, Liverpool, was advanced a stage. The defendant was called, but did not appear. The Registrar explained that the certificate of monition against the defendant to refrain from ritual practices had been continued to that date. Mr. Lawton, the proctor, prayed that his bill of costs might be taxed. The Surrogate (the Rev. E. S. Carter) decreed that the proctor's bill be taxed and paid, and that the certificate of monition to refrain be continued. The case was adjourned to Nov. 5. Under the new rules the president, it is stated, may come to a decision by affidavit in London, and the decision may be made known by a surrogate at York.

The Rev. Dr. Hillier, of Exeter, having forwarded to the Archbishop of Canterbury a copy of his lecture, the "Religious Nature of the British Constitution," his Grace, through the Rev. Montague Fowler, in acknowledging the receipt of the lecture, says:—"There is much need, more especially at this time, that the truth about our great National Institutions, and above all as to the position of the Church of Christ, should be put clearly before the people of this country, and his Grace sincerely hopes that your efforts may do good in a cause which is more important to the State than to the Church itself." Dr. Hillier proposes, should funds be forthcoming, to send before the election a copy of the lecture to every Dissenting minister in the land.

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